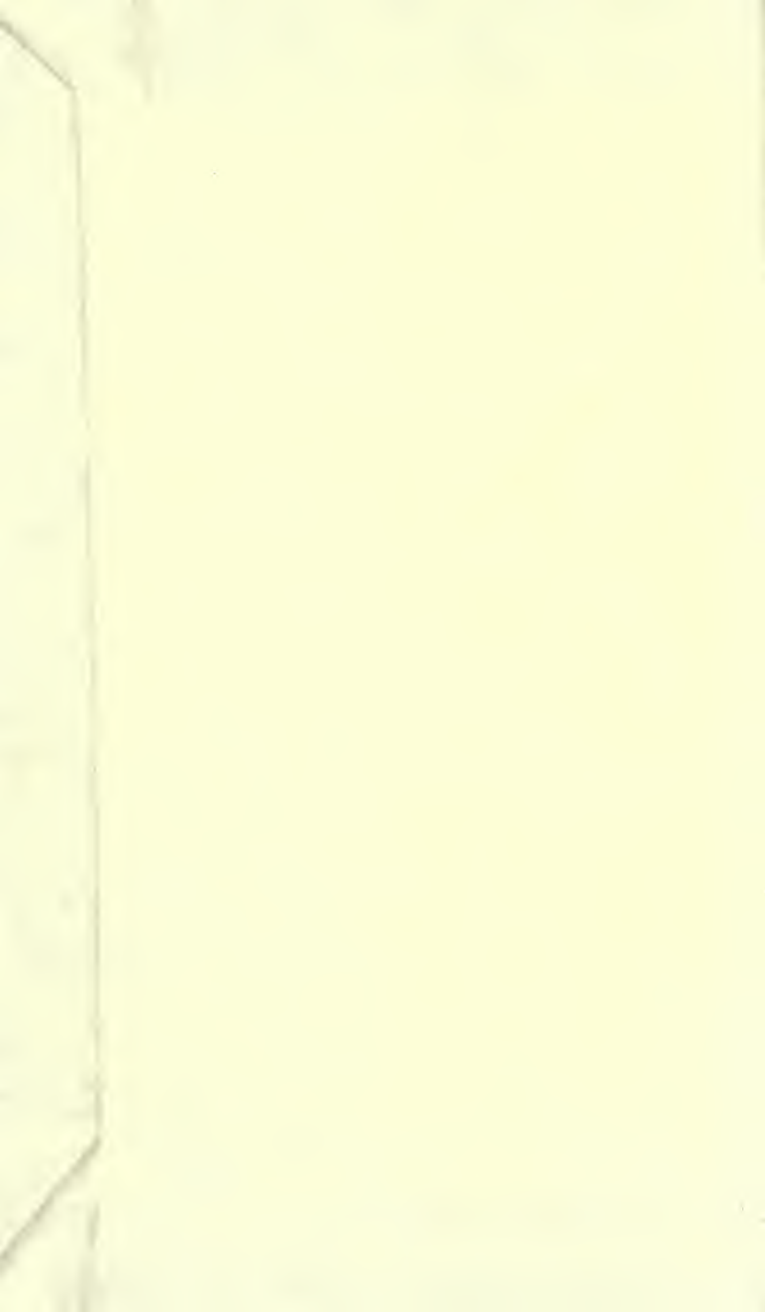






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RECORDS OF THE PAST.

VOL. VI.

EGYPTIAN TEXTS.

N O T E.

Every Text here given is either now translated for the *first time*, or has been specially revised by the Translator to the date of this publication.

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R31

RECORDS OF THE PAST:

BEING

ENGLISH TRANSLATIONS

OF THE

ASSYRIAN AND EGYPTIAN MONUMENTS.

PUBLISHED UNDER THE SANCTION

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P R E F A C E.

THIS sixth volume of the "RECORDS OF THE PAST" contains a series of Egyptian translations of historical and other texts. Among those relating to history will be found the first half of the great Harris Papyrus, the largest and most important of its class of all hitherto discovered, and throwing great light upon the condition of Egypt in the reign of Rameses III. Besides the historical texts several mythological ones of great interest will be found in the volume, such as the Hymns to the god Amen, the Destruction of Mankind by the gods, and a curious Magical Text, embodying singular mythological ideas, and of some interest in connection with the study of ancient magic, which played a very prominent part in Egyptian science and ethics, and can scarcely be separated at the present day from its mythology. Besides the Magical Text poetry is represented by the Song of the Harper, and fiction by the Story of Saneha, and the Tale of the Garden of Flowers. The interest taken in this publication is shown by the authors of such pieces which originally appeared in French or

German having kindly prepared or revised the English translations, so that they appear in their last and most correct form. The publication itself has called forth the commendations of all interested in the study, especially those who have paid attention to Egyptian philology and history. It is in fact only by the perusal of these translations of original documents in their integrity that the mind of ancient Egypt can be appreciated and understood. Without such aids the dissertations or works on Egypt are after all compilations more or less imperfect, without the freshness and strange originality offered by perusal of the words of the original authors, scribes of thirty centuries and more ago, the first men of letters in the ancient world, who wrote these remarkable compositions in the valley of the Nile. The flourishing period of literature appears to have been the XIXth Dynasty, a golden age of history, poetry, and fiction, although these branches of literature flourished as early as the XIIth Dynasty, and ethical philosophy began about the period of the Vth Dynasty. Gradually developing, literature culminated under the native monarchs, but rapidly declined with the fall of the Ramessides. Specimens of the best period of writing will be found in the present volume, which completes the first half of the series proposed to be issued in this form.

S. BIRCH.

3rd February, 1876.

SEPULCHRAL

INSCRIPTION OF AMENI.

XITH DYNASTY.

 TRANSLATED BY

S. BIRCH, LL.D.

THIS inscription is engraved on a calcareous stone tablet of the period of the XIth dynasty. It has a mention of the Star Sirius or Dog Star, and it is published by Sharpe, *Egyptian Inscriptions*, p. 17, British Museum, No. 162. At the time of the XIIth dynasty the festival of the manifestation of Sothis, apparently to mark the fixed year and the Sothic cycle, often appears, but it probably came into use shortly before, as this tablet is either of the XIth

dynasty, at its close, or just at the commencement of the XIIth, the name of the person for whom it was made having been derived from one of the kings or rulers of the XIth dynasty who was called by the same appellation.



INSCRIPTION OF AMENI.

-
- 1 ACT of homage to OSIRIS who dwells in the West.
 Lord of Abutu,¹ in all good *and* pure
 2 places he gives sepulchral meals of bread and beer, of
 cattle and fowl, of all things
 3 good to the devoted to the great god, the Superintend-
 ent of archers, the chief person AMENI, son of BAKU
 justified
 4 hands are given to him out of the barge in the distant
 places of the West, he receives the offerings on
 5 the great table in all the festivals of the Karneter²
 "Come in peace" is said to him by the Chiefs of
 Abutu,¹ in the Uaka festival³
 6 in the festival of Thoth, in the festival of Sekar,⁴ in
 the festival of the appearance of Khem
 7 in the festival of the rising of Sothis, in the yearly
 festival, in all the great festivals made
 8 to OSIRIS who dwells in the West, the great god, for the
 sake of the Superintendent of the archers, the Chief,
 AMENI.
 9 His wife beloved, doing his will daily, the prophetess of
 Athor, MAT-HU born of AMENI, justified
 10 his eldest granddaughter KHENTIKHRATI
 11 his son truly loving him in his heart, doing his will daily,
 the Chancellor ATHORSI a devoted person, justified
 12 the barber KHENTIKHRATI

¹ Abydos.² Hades.³ Meaning uncertain, a moveable feast.⁴ Socharis.

- 13 the slave GEFAHAPI¹
- 14 the lady's maid KHUI
- 15 the Steward AMENI
- 16 the Steward SAUTIT.

¹ Or, Hapi the slave bearing bread.



INSCRIPTION OF AAHMES,
SON OF ABANA.

TRANSLATED BY
P. LE PAGE RENOUF.

THE following inscription occurs in a tomb of the period of the XVIIIth dynasty, at Elkab or Eileithyia, and has been published by Lepsius, *Denkmaeler* Abth. III., Bl. 11, and Champollion, *Notice descriptive*, fo., Paris, 1870, p. 655. It has been translated in part by M. the late Vte. Emmanuel de Rougé, *Mémoire sur l'inscription du Tombeau d'Ahmès chef des nautes* in the *Mémoires de l'Institut de France*, Prem. serie, Tom. III., 4to. Paris 1851, but not entirely, and partly by Professor Brugsch-Bey in his *Histoire d'Égypte*, 4to. Paris, 1859, p. 80, 81, 86, 90, although not together, nor in continuous order. The present is the first continuous and complete translation of the whole inscription, the only remaining part of the text being the statement of the amount of land presented to Aahmes, amounting to 60 *sta*, and the list by name of

the slaves obtained by Aahmes in the course of the campaigns. It is one of the most important of the historical inscriptions as it gives the account of the campaign against the Hykshos at the commencement of the XVIIIth dynasty, and the siege of their stronghold, Avaris. Born in the days of Sekenen-Ra the Egyptian monarch, contemporary with the later Shepherd kings, Aahmes served under Aahmes or Amasis I, Amenophis I, and Thothmes I. These monarchs, it will be seen from the inscriptions, had personally entered the field, and Aahmes was witness of their prowess in some of the actions in which they had been engaged. Like all the great Egyptian officers he had seen active service both on the Northern and Southern frontiers of Egypt. It was one of the most critical periods in the history of Egypt, and this inscription together with the *1st Sallier Papyrus* throws great light on the comparatively obscure events of the time of the Shepherd kings. The names of some of the places are obscure especially those of the localities in the neighbourhood of Avaris. The name Teta-an that of the chief of the Hykshos is not elsewhere found ; it appears after the siege of Avaris and final expulsion of the Shepherds.

S. B.



INSCRIPTION OF AAHMES.

THE Captain-general of Marines, AAHMES, son of ABANA, the justified,

- 1 He saith : I speak to you, all men, in order that I may inform you of the honours which have fallen to my lot. I have been presented with gold seven times in the face
- 2 of the whole land ; and with slaves both male and female. I have acquired very many landed possessions. The warlike name which he hath made shall not perish
- 3 ever in this land. He saith : I came into existence in the city of Eilethyia ; my father was an officer of King SEKENEN RA ; BABA
- 4 son of RE-ANT was his name. I performed the duties of an officer in his place on board the ship called the Calf in the days of King NEB-PEHTI-RA,¹ the justified.
- 5 I was (then) too young to have a wife, and I was clad in the uniform of the Shennu.² But as soon as I had a house I betook myself
- 6 to the ship called the North, for the purpose of taking part in the war. And it was my duty to follow the Sovereign on foot when he went out on his chariot.
- 7 We laid siege to the city of Avaris and I had to fight on foot in presence of His Majesty. I was promoted
- 8 to the ship called Chā-em-Mennefer.³ We fought upon the canal of Patetku of Avaris. Here I obtained prizes ;
- 9 I carried off a hand, mention of which was made to the Reporter Royal, and there was given to me the golden

¹ Aahmes I.

² "*Je couchais dans le lit Réservé*," Chabas.

³ Literally, "Crowned in Memphis."

- (collar) of valour. I fought a second time at this place and a second time I took prizes
- 10 there. I carried off a hand and there was given to me a second time the gold of valour. There was fighting at Takamit, at the south of this city
- 11 and I carried away prisoner a live man. I plunged into the water far in bringing him off; in order to avoid the road to the
- 12 town, I crossed over with him through the water. Mention of this was made to the Reporter Royal and I was presented with gold once more. We
- 13 took Avaris, and I carried off as captives from thence one man and three women, in all four heads; and His Majesty gave them to me for slaves. We
- 14 laid siege to Sharhana in the year 5, and His Majesty took it. I carried off from thence captives, two women and one hand. And there
- 15 was given me the gold of valour. Likewise there were given me the captives for slaves. But as soon as His Majesty had slaughtered the Asiatic barbarians
- 16 he returned to Chent-hen-nefer for the purpose of destroying the Anti of Nubia, and His Majesty made a great slaughter of them.
- 17 I carried away captives, two live men and three hands, and I was presented once more with the gold and likewise the two slaves were given to me. Then came
- 18 His Majesty down the river, his heart dilated with valour and victory; he had conquered the people of the South and of the North. Then came the Pestilence¹ of the South
- 19 introducing its *devastation*, and *profaning* the gods of the South in its grasp. It was found by His Majesty at Tent-ta-qabu² and His Majesty carried off

¹ Identified by M. Chabas with the "Shepherds."

² A place determined by water.

20 all his men as living captives. And I brought off two officers whom I had seized on the ship of the Pestilence. And there were

21 given to me five heads for my share and five *sta* of land in my own city. It was done to all the company of the marines in like manner. Then that enemy

22 named TETA-AN came, and rebels joined him. But His Majesty slaughtered him and his slaves even to extinction. And then were

23 given to me three heads and five *sta* of land in my own city.

It was my lot to convey King SOR-KA-RA¹ on his journey up to Kush for the purpose of extending

24 the frontiers of Egypt. His Majesty smote that Anti² of Nubia in the midst of his troops; taken by assault they escaped not

25 so as not to exist. Behold I was at the head of our soldiers, and I fought as it behoved me. His Majesty was witness of my valour as I carried off two hands and brought

26 them to His Majesty. We pursued his people and his cattle. I took a living prisoner and brought him to His Majesty. In two days I brought His Majesty back to Egypt

27 from the Upper source. And I was presented with the gold, received two female slaves besides those which I had brought

28 to His Majesty, and was raised to the dignity of "Warrior of the King."

It was my lot to convey King AA-CHEPER-KA-RA³ on his journey up to Chent-hen-nefer

¹ Amenophis I.

² Name of hostile tribes on the southern boundaries of Egypt.

³ Thothmes I.

29 for the purpose of chastising the guilty among the tribes
and of exterminating the I fought upon the
river

30 the ships at the stranding; and I was raised to the
dignity of Captain-general of the marines. His Majesty
.

[Another portion of the inscription proceeds as follows :]

1 His Majesty became more furious than a panther, and
he shot his first arrow, which stuck in the knee of that
wretch fainting before the asp. Then was

2 made of them in an instant their people were
carried off as live captives. His Majesty returned down
the river, all the regions being in his grasp. That

3 vile Anti of Nubia was kept with his head down on the
royal ship when he landed at the Apet.¹

4 After this he went to the Rutennu² for the purpose of
taking satisfaction upon the countries. His Majesty
arrived at Naharina,³ where he encountered that enemy,
and organised an attack. His Majesty made a great

5 slaughter of them; an immense number of live captives
was carried off by His Majesty. Behold I was at the
head of our soldiers, and His Majesty saw my valour

6 as I seized upon a chariot, its horses and those who
were on it as living captives whom I took to His
Majesty. I was once more presented with the gold.

7 I have grown up and have reached old age; my honours
are like (I shall rest in the tomb) which I have
myself made.

¹ A well-known part of the city of Thebes: the modern Karnak.

² Syria.

³ Mesopotamia.

LETTER OF PANBESA,

CONTAINING AN ACCOUNT OF THE CITY OF RAMESES,

XIXth DYNASTY.

TRANSLATED BY

C. W. GOODWIN, M.A.

IN the *Anastasi Papyrus III.*, Plate 1, line 11, is preserved the following letter containing a description of the town of Rameses, near to the fortress of Aa-nechtu, built by Rameses II, on the confines of Egypt and Canaan.

This town has been recently supposed to be Zoan or Tanis and the point of departure of the Exodus. The letter has been partly translated by the Rev. I. Dunbar Heath, *Exodus Papyri*, 8vo., Lond., 1855, p. 73. This letter is of great interest, giving in poetic strain the account of the city, and the sentences as is usual in poems, have red dots placed above them to show the lines. Many of the names of fruit and fish are

obscure, although the document throws great light on their nature, whether of the aquatic kind of plants or else from trees in the arboreta or Egyptian orchards. As there is a considerable demand for explanatory notes a few have been added to assist the reader about the obscurer words, phrases and places which are mentioned in it. Many of the things were brought from distant places as far as the Euphrates and other foreign lands and it would seem to have been one of the most flourishing cities of Egypt at the time. The document is unfortunately much mutilated and the only parts untranslated are those which have suffered from worms or from being torn.

S. B.



LETTER OF PANBESA.

- 1 THE CLERK PANBESA salutes his Lord,
 2 the Clerk AMENEMAPT. Long live the King !
 3 This is sent for the information of My Lord.
 4 Again I salute My Lord.
 5 I proceeded to PA-RAMESSU MEIAMEN ¹
 6 I found it flourishing in ² good things without a rival,
 7 like the foundations of Thebes ³
 8 the abode of felicity.
 9 Its meadows are filled with all good things,
 10 it is well-provisioned daily.
 11 Its pools (are filled) with fish, its ponds with fowl ;
 12 its fields are verdant with grass,
 13 the *Ates*-flower ⁴ is in its ; ⁵
 14 the *Tenraka*-plant ⁵ whose taste is like honey
 15 is in the fields of the tubs. ⁶
 Its threshing-floors are full
 16 of barley and wheat
 ³ towards the sky ;
 17 bunches of leeks in the beds ;
 18 gourds in the arbour ;
anhamaa-fruit, ⁷

¹ City named "House of Ramessu-Meiamen."

² Abounding in.

³ Lacuna.

⁴ Unknown plant. S.B.

⁵ Edible plant, perhaps cucumber or melon kind. S.B.

⁶ Watering-machines.

⁷ Sometimes written *Anruhama* or *Aluhama* ; supposed grapes or raisins. S.B.

- 19 *Tephu*-fruit, called¹ ;³
 20 *Teb*-fruit² from the arboretum ;
 21 sweet wine of the produce of Egypt
 22 which is superior to honey.
 23 Red *Utu*-fish from the river of³ lilies ;
 24 *Baran*-fish from the river Haruma ;
 25 *Barai*-fish mixed with *Baka*-fish
³ fish
 26 from the river Puharta⁴
Atu-fish³ from the river ;³
 27 *Hanata*-fish from³ of Aa-nechtu.⁵
 28 The pool of HORUS furnishes salt,
 29 the Pahura lake furnishes nitre ;⁶
 30 its³ for the going and coming.⁷
 31 There is a supply of provisions there daily.⁸
 32 Gladness dwells within it,
 33 none speaks scorn of it.
 34 The little ones in it are like the great ones
 35 (They say) Come let us celebrate its heavenly festivals
 36 and the season feasts.
 37 The papyrus-marsh is adorned with *Menhu*-flower⁹
 38 the pool of HORUS with the *Asi*-flower ;¹⁰
 39 there are *Sabara*-flowers from the arboretum,
 40 festoons from the vineyards³
 41 fowls in flocks, to adorn³

¹ Perhaps *tet*, olives. S.B.

² Supposed to be figs or dates. S.B.

³ Lacuna.

⁴ Euphrates.

⁵ The frontier fortress.

⁶ One of the natron or bitter lakes near the Isthmus of Suez.

⁷ Of boats.

⁸ Market.

⁹ A flower of red and violet colour. S.B.

¹⁰ Apparently another kind of water plant. S.B.

- 42 The sea abounds with *Baka*-fish¹ and *Atu*-fish.
 43 It² their boundaries.
 44 The virgins of Aa-nechtu are well appalled every
 day ;
 45 sweet oil is on their heads, with new curls.
 46 They stand at their doors,
 47 their hands adorned with nosebags,
 48 with bouquets of *Pa-Hathor*,
 49 garlands of the lake *Pahura*,
 50 on the day of the arrival of
 51 RA-USER-MA SOTEP-EN-RA,³
 52 the war-god⁴ of the world,
 53 the morning of the feast of *Ka-ha-ka* ;
 54 all assemble one with another
 55 to recite their petitions.
 56 There are sweet drinks in Aa-nechtu ;
 57 its liquors are like sugar,
 58 its syrups like the taste of
 59 caroobs⁵ surpassing honey.
 60 Beer of Kati comes from the port ;
 61 wine from the vineyards ;
 62 sweet refreshments from the lake
 63 Sakabaima ;⁶ garlands from the harbours.
 64 The sweet singers of Aa-nechtu
 65 are of the school of Memphis ;⁷

¹ The locust tree of the desert, *Ceratonia siliqua*.

² Lacuna.

³ The prenomen of Ramses II.

⁴ Mentu or Mentu Ra, the Egyptian war-god. S.B.

⁵ The fishes and plants here named have not as yet been certainly identified.

⁶ Unknown locality. S.B.

⁷ The *Memphitides puellæ* of the Latin authors. S.B.

- 66 joy remains there prolonged, unceasing.
67 RA-USER-MA SOTEP-EN-RA,
68 the war-god of the world,
69 RAMESSU MEIAMEN, is its god.



ANNALS OF RAMESES III.

XIXth DYNASTY.

THE CONQUESTS IN ASIA.

TRANSLATED BY
S. BIRCH, LL.D.

THE following inscription is at Thebes before the Treasury of the Temple of Chonsu at Medinat Habu, founded by Rameses III. of the XXth dynasty, and is published by Duemichen, *Historische Inschriften alt-ägyptischer Denkmäler*, fo., Leipzig, 1867, Taf. xi., xii. It accompanies a picture representing the god Amen-Ra wearing the hawk plumes and the *teser* or cap of the lower country, and tunic round the loins, armlets and bracelets round the arms advancing to the left. In the right hand he holds the scimitar *χeps'*, surmounted by a disked ram, and in his left hand the end of a

cord which passes round the neck of the fifth prisoner to the ninth. The goddess of the West, or the Western Thebaid, with a bow and mace in her hand, holds a cord passing round the necks of the four first prisoners. Of three of these only the upper parts of the name remain. They are thirty-nine in number, and amongst them are the Pelasgi, Turseni or Etruscans, Chalybes, Matennu or Greek isles, and Carchemish.



THE CONQUESTS IN ASIA.

- 1 SAYS AMEN RA, Lord of the thrones of the two
 countries, to my beloved son of my loins, Lord of the
 Upper and Lower country RA-USER-MA¹ beloved of AMEN,
 rich in years like PTAH-TANEN, overthrow-
 2 ing his opponents, I have smitten for thee every land,
 thou hastenest, leading thy frontiers in thy grasp
 3 thou hast taken every land in its *extent*,² and fortresses
 4 (thou hast taken it) on its north. Thy spirit³
 5 is great, it has encircled every land the fear
 6 of thee, it has dragged the lands captive. Thou art
 like HAR⁴ over the two countries
 7 The Sun of the Bow-bearing barbarians.⁵ I have magni-
 fied (thy victories, I have overreased) thy powers, I give
 the terror of thee in the hearts of the countries of the
 Huanebu⁶
 8 great is thy cutting of their members, Thy Majesty
 drags them in chains ;
 9 thy hands swoop over the heads of thy enemies.
 10 I have been placed over their heads, the Herusha⁷
 11 (came) submissive to thy name,
 12 thy countenance⁸ prevails over them, thy mace is in thy
 right, and thy war axe in thy left hand then, thou hewest
 the hearts
 13 of cowards, Chiefs have come to thee bearing tribute on
 their backs, all the good products of their

¹ Prenomen of Rameses III. ² *Xent* is the division or section.

³ *Bau* appears to mean an inward consciousness or thoughts of the king as well as, or even rather than, the protecting demons.

⁴ Horus.

⁵ Or the Nine bows, probably a Libyan confederation of nine tribes or cities.

⁶ The supposed *Haunen*, *Javen* or *Iones*. The name of the Greeks, by some connected with the Aryan *Yavan*, and the Latin *juvenes*.

⁷ Eastern foreigners, nomad or Bedouin tribes. ⁸ *Xu*, or "diadem."

- 14 lands, the lands of the North I have given thee Egypt as thine inheritance,¹ the Nine-bow barbarians as vassals of thy palace the South have come in terror prostrate to thy spirits. I have opened to thee the roads of Punt²
- 15 with perfume and incense to thy crown. Passed has my valour in thy limbs to destroy the invaded countries. I place AMEN, and BARUI,³ with thee, and KHONSU, HORUS in thy limbs,⁴ each god prevails following in thy service to the perverse lands of the savages.⁵
- 16 I let Thy Majesty tread on them as I do. A jackal pasturing⁶ off the bodies of the North,⁷ I give thee power of HORUS and SET, Lord of diadems, the dominions and things of their divisions.

Prisoners :

1 MA ⁸	2 PU-LU(SATA) ⁹	3 PUTER
4 GAGA-MA	5 TUR-SHAKHA ¹⁰	6 KHARUBU
7 KA-TINA	8 AI-MAR	9 SA-RI
10 TA-TARU ¹¹	11 TA-KANASA	12 TARUI SHABU
13 BA-GA-RU	14 A(RU)SI	15 AMANA
16 ARUKAN	17 PERIKARA	18 . UBAI
19 KARUNA	20 KAIRUGA	21 ABURT
22 KABUSIU	23 AIMARU	24 U . . NI-UHA
25 KUSHPATA	26 KANNU	27 RU-A-NIS
28 A-PA-KHA	29 SHABI	30 GA-AURU
31 KINI-SEN . . EN	32 MOURUNASA	33 GARNAI
34 TA-SUKHA	35 MAT(B)URI	36 TA-BARU
37 MATENAU	38 KARUKAMASHA ¹²	

¹ *Bu nefer*, "good place."

² The Regio Barbaria.

³ Baal.

⁴ *Em sa*, "behind" or "to protect."

⁵ *Xem*, "the ignorant," or *xem rut*, "ignorant men," "savages."

⁶ *Mena*, here determined by a gryphon, perhaps "a gryphon."

⁸ Perhaps the Mast, Masuasa or Maxyes.

⁹ The Pulusata or Pelasgi.

¹⁰ Tur, Chalybes.

¹¹ Or, The pool of Tatu.

¹² Carchemish.

ANNALS OF RAMESES III.

BY

PROFESSOR EISENLOHR AND S. BIRCH, LL.D.

THE following document is found on the papyrus generally known as the *Great Harris Papyrus*, one of the finest, best written, and best preserved that have been discovered in Egypt. It measures 133 feet long by $16\frac{3}{4}$ in. broad and was found with several others in a tomb behind Medinat Habu. Purchased soon after by the late A. C. Harris of Alexandria it was subsequently unrolled and divided into 79 leaves and laid down on cardboard. With the exception of some small portions which are wanting in the first, the rest of the text is complete throughout. After the decease of Mr. Harris, his collection of papyri was brought to England by his daughter, Miss Harris, and sold to the British Museum through the mediation of Professor Eisenlohr, who was then in England.

The historical portion of the papyrus was translated with a comment, by Professor Eisenlohr and published in his work *Der grosse papyrus Harris, ein wichtiger Beitrag zur ägyptischen Geschichte*, 12mo., Leipzig, 1872, and in a paper printed in the *Transactions of the Society of Biblical Archæology*, Vol. I., Pt. II., p. 355-384. Dr. Birch published a translation of the first 23 pages in the *Zeitschrift für ägyptische Sprache*, 4to., Berlin, 1872, p. 119; 1873, pp. 9, 34,

65, 97, 152. Another translation of the whole papyrus except the lists of objects given to the temples was given by Professor Eisenlohr in the same *Zeitschrift*, 1873, pp. 15 and foll., 49, 98, and 154; 1874, pp. 23-25. A translation of the historical portion comprised in pages 75-79, was given by M. Chabas in his work *Recherches pour servir à l'histoire de la XIXth dynastie*, Chalon, 1873. The object of the papyrus is the address after death of the king Rameses III, recounting the benefits he had conferred upon Egypt by his administration and delivery of the country from foreign subjection and also the immense gifts which he had conferred on the temples of Egypt, of Ammon at Thebes, Tum at Heliopolis, and Ptah at Memphis, etc. The last part is addressed to the officers of the army consisting partly of Sardinian and Libyan mercenaries, and to the people of Egypt in the 32nd year of his reign and is a kind of posthumous, panegyrical discourse or political will like that of Augustus discovered at Ancyra. The papyrus itself consists of the following divisions, three of which are preceeded by large coloured plates or vignettes: Pl. I., Introduction; Pl. II.-XXIII., Donations to the Theban deities; Pl. XXIV.-XLII., Donations to the gods of Heliopolis; Pl. XLIII.-LVI., Donations to the gods of Memphis; Pl. LVII.-LXVI.; Donations to the gods of the North and South; Pl. LXVII.-LXXIV., Summary of donations; Pl. LXXV.-LXXIX., Historical speech and conclusion. Throughout the monarch speaks in the first person, the list excepted.

ANNALS OF RAMESES III.

PLATE I.¹

- 1 THE year 32, the 6th of the month Epiphi of the reign of the King of Upper and Lower Egypt, RA-USER-MA beloved of Amen, the living² the Son of the Sun RAMESES Ruler of An,³ beloved of all gods and goddesses
- 2 The King crowned in the white crown like OSIRIS, the luminous ruler of Akar,⁴ like TUM over the great house in Taser⁵ who comes for ever and ever King of the Abyss, King of Upper and Lower Egypt RA-USER-MA beloved of Amen, the living, the Son of the Sun, RAMESES ruler of An,³ living, the great god
- 3 who says worshipping the adoration, the thanksgivings, and numerous and mighty actions which he did as *King a Ruler* on earth at the house of his noble father AMEN RA King of the gods
- 4 MUT, XONSU⁶ Lords of Uas,⁷ the house of his noble father TUM, Lord of the two lands of An,³ RA HAREM-AKHU⁸ IUSAAS NEBHETEP all the gods of An for the house of his noble father, PTAH, Chief of the Southern wall
- 5 Lord vivifying the two lands, SECHET the greatly beloved of PTAH, NEFER-TUM protecting the two lands and the gods of the temple of PTAH-KA,⁹ for the house of his noble fathers all the gods and goddesses of the South

¹ The plates refer to the forthcoming publication of the British Museum, and the divisions into which the papyrus was cut and laid down by the late Mr. A. C. Harris.

² *Anḫ uta snab*, "life, established and sound."

³ Heliopolis.

⁴ Name of Hades.

⁵ Another name of the entrance of Hades.

⁶ Khons, son of Mut and Amen.

⁷ The Thebaid.

⁸ Harmachis title of Ra.

⁹ Memphis.

- 6 and North by the good glorious works (which he performed to) the men of the land of Egypt and of every land assembled altogether at one time, to inform
 7 the fathers, the gods and goddesses of the South and North, (men) mortals, intelligences, mankind of the numerous glorious actions which he did on earth while great Ruler of Egypt.

PLATE 2.

Picture of King before Amen Ra, the goddess Mut and Chonsu.

DONATIONS TO THE GODS OF THEBES.

PLATE 3.

- 1 Celebrate, and return thanks for the glorious actions which he did for the house of his noble father AMEN-RA, King of the gods, MUT, KHONSU and all the gods of Uas¹
- 2 Says the King the RA-USER-MA beloved of AMEN the living² the Son of the Sun, RAMESES Ruler of An the great god adoring his father that noble god AMEN-RA King of the gods the substance which was at first,
- 3 the god of gods who produced himself, lifting his hand, raising the crown, maker of existences, creator of beings, himself a mystery to men and gods, give to me thy ears Oh Lord of the gods,
- 4 listen to my adorations which I make thee, let me come to thee at Uas¹ thy reserved city, be deified in the cycle of thy gods, thou art at peace at thy strong place in *Nebanχ*
- 5 at the noble face of thy propylæa. Let me be united to the gods Lords of the Empyreal gate, like my father

¹ Thebes.

² *Anχ uta snab*, "life, established and sound."

OSIRIS Lord of Taser,¹ may my soul be like the soul of the company of the gods who are at rest where thou art
6 in the horizon for ever and ever. Give breath to my nostril, water to my soul, to eat the substance and the food of thy divine offerings, may my noble form remain before thee

7 like the great gods Lords of Akar, may I go in and depart from thee like they do, thou hast ordered my spirits like theirs against my accusers. Establish my peace offerings brought to my

8 person² continually³ for ever and ever, I am King on earth, Ruler of the living, thou hast set the crown on my head when thou madest the passage in peace to the noble temple,

9 thou sittest on thy seat dear to thy wish, I am established in place of my father as thou madest to HORUS in the place of OSIRIS. I neither excluded⁴ nor deprived⁵

10 another of his place. I have not infringed what thou hast ordered being before me. Thou gavest peace and joy to my people; every land is adoring before (thee). I look at the pious works

11 I did as King. I redouble for thee the mighty and glorious numerous actions, I made for thee a noble house of millions of years placed on the hill of Nebankh⁶ facing thee,

PLATE 4.

1 built with carved stone, sandstone and black stone, with lintels⁷ of gold⁸ and brass making its tower of stone visibly elevated above

¹ *Tser*, Hades.

² *Ka*, "person."

³ *Ameni*, "continually," or "day by day."

⁴ *Aashak*.

⁵ *Huru*, or "drew" out of his place.

⁶ Lord of the living world.

⁷ Columns (*Br.*)

⁸ *Uasm*, "electrum," or "copper."

- 2 carving engraved with the chisel in the great name of Thy Majesty. I built a wall around it fabricating, favoured indeed, having a door and passages of carved stone.
- 3 I dug a lake in front of it full of water from heaven, planted with groves in its meadows like the land of the North, filling its treasury with the products of the land of Egypt,¹
- 4 gold silver and all precious stones for hundreds of thousands, its granaries had their heaps² of corn and barley, its fields and herds multiplied like the sands of the shore. I made tribute to it
- 5 the lands of the South as those of the North, the land of Khent, and Taha to it bringing their work, filled with captives which thou gavest to me of the Pat,³ the youths⁴ were ten thousands.
- 6 I carved thy statue reposing within it AMEN NUM HEH⁵ was its noble name, embellished with real stones like the horizons, at its progress there is rejoicing to see it.
- 7 I made for it vases⁶ for the tables of good gold and others of silver and brass without number. I made numerous divine offerings presented before thee, with bread, wine and beer, fat geese
- 8 numerous oxen calves⁷ and cattle, antelopes and goats offered on his altar. I dragged as hills great statues⁸ of alabaster and engraved stone,⁹
- 9 giving them life in making (them) repose at the right

¹ *Kami*, "Black land."

² *Mas mas*, "measured," "full."

³ Nine-bow barbarians.

⁴ Able bodied *tamu* of my foundation.

⁵ Name of the image "Amen uniting Eternity."

⁶ Or "drinking vessels."

⁷ *Renen*, "virgin," or "young cattle."

⁸ *Mennu*, "statues," or "monuments."

⁹ *Husi*, "carved," perhaps applies to alabaster, "carved alabaster."

- and left of its gate cut in the great name of Thy Majesty for ever, other statues of *mau*¹ stone, sandstone,
 10 figures of black stone placed in it, I sculptured PTAH SEKAR, NEFER TUM in the company of all the gods of heaven and earth in its shrine made of pure gold
 11 and silver, making² (them) of jewels, and real stones, rich indeed: I made to thee a noble palace of the King in it like the house of TUM above, the columns
 12 the hinges and gates of gold,³ the great cornice⁴ crowned of pure gold.⁵ I made for it transports loaded with corn and barley to tow them to

PLATE 5.

- 1 its granary without cessation I made for it a store house, great boats on the river laden with numerous things for its noble treasury
 2 It is surrounded with orchards, and seats and bowers loaded bearing fruit and flowers to Thy Majesty. I built their summer houses having
 3 places for light. I dug a tank before them, the ponds laid out with lillies
-
- 4 I made for thee a secret horizon in thy city of Uas⁶ facing thy propylæa, Lord of the gods, the house of RAMESES-HEK-AN the living in the house of AMEN, placed in heaven having the disk⁷
 5 I built its walls of carved stone having great columns of good gold, I filled its treasury with the things my arms fetched to offer
 6 before thee in the course of the day⁸ I made festive to

¹ *Maau*, or *mafu*, a kind of stone, perhaps Red Syenite.

² Or, ornamenting them with *meh*, "jewels."

³ *Uasm* metal, by some conjectured to be "copper" or "electrum."

⁴ The show balcony.

⁵ Good or best gold.

⁶ Thebes.

⁷ *Amen men em pet kar Aten*, its name.

⁸ *Em kart hru*, "daily."

- thee Southern Thebes with the great monuments I
 builded for thee a temple in it like the seat of the
 Universal Lord,¹ the divine temple of "RAMESES Ruler
 of An the living
 7 embracing delight in Thebes."² A second time I made
 thy monuments in Uas, the strong, where reposes thy
 heart near thy face—the house RA-USER-MA beloved of
 AMEN the living in the house of AMEN.
 8 I made to thee a secret shrine at one time³ of good stone
 of granite, the doors in its face⁴ are of brass, made and
 cut in thy divine name
 9 like the shrine of the Universal Lord, built of stone like
 a miracle, enriching it with eternal gifts; the columns in
 front of *mafu* stone, the doors
 10 and lintels of gold. I furnished it with servants,⁵ and
 endowed it with treasures by hundreds of thousands.
 11 Thy image was placed at rest in it like the Sun in the
 two horizons, it was set up in its place for ever and ever
 in thy very noble court
 12 I made thee a great table of silver wrought, covered
 with good gold studded with jewels having figures of the
 living Lord of wrought gold and stands⁶ having thy
 divine offerings placed before thee.

PLATE 6.

- 1 I made thee a great sanctuary⁷ for thy propylon
 plated with good gold with jewels, stone; its vases of
 gold holding wine and beer to be served up before
 thee every morning.

¹ *Neberter*, or "Entire Lord," the recomposed Osiris.

² *Amen num resau*, the name of the temple.

³ *En sep ua*, "at once."

⁴ *Her herf*, "in front of it."

⁵ *Tamau*.

⁶ *Al*, stands.

⁷ *Xenti*, "an inner place," it is determined by wood.

2 I made for thee store places for the show¹ festivals with slaves male and female I supplied them with bread and beer, oxen, fowl, wine, incense, fruit, fodder, vegetable pure offering before thee in the course of the day² in continual addition to what was (stored) before.

3 I made thee noble pectoral plates³ of gold with jewels, great collars filled with perfect jewels⁴ to tie on at thy festivals, and at each of thy celebrations in thy great strong place in Apt-asu.⁵

4 I made for thee an image of the Lord of wrought gold deposited in its place in thy noble shrine.

5 I made for thee great inscriptions⁶ of beaten gold, cut in the great name of Thy Majesty having my adorations.⁷

6 I made for thee other inscriptions of beaten silver in the name of Thy Majesty on the tablet⁸ of the temple.

7 I made for thee great plates⁹ of beaten silver cut in the name of Thy Majesty engraved with the chisel having the tablets and registers of the temples which I made in TA-MERA¹⁰

8 during my reign on earth to perpetuate thy name for ever and ever and ever, thou art their guide¹¹ in responding face to face.

9 I made for thee other plates of beaten brass,¹² they were six sided of the colour of gold, cut and engraved by

¹ *Un her heb*, "show face festivals," i.e., when there was an appearance, or exhibition of the god.

² Or "daily," the word *ameni* continually increasing.

³ *Uta*, "pectoral plates" were so called, also "amulets."

⁴ *Katmer*, or *kamer ken*, this last word perhaps a variant of *seven*, "mixed," "various."

⁵ Thebes.

⁶ Or "scrolls."

⁷ Or "with my prayers."

⁸ Or "the rule of the temple."

⁹ Or "tablets," *annu*.

¹⁰ The name of Northern Egypt.

¹¹ Or "prophet."

¹² Or "bronze."

- the chisel in the great name of Thy Majesty with lists of the sanctuaries and of the temples also
- 10 the numerous praises, and adorations I made to thy name, thou wast pleased to hear them Oh Lord of the gods !
- 11 I made thee a great crater of pure silver, its lip was of gold cut in thy name, the cover upon it was beaten out of pure silver, a great vase of gold having covers and feet.
- 12 I worked for thee (images of honour)¹ of the goddess MUT and the god KHONSU the work was made anew in the place² of the gold, made of good gold plated all round with jewels and precious stones, engraved collars before and behind
- 13 prepared³ with their clasps their hearts are delighted on account of the glorious deeds I did for them.

PLATE 7.

- 1 I made for thee great tablets at thy treasury plated with good gold with coverings of precious stones⁴ the great board hinge of silver having coverings⁵ of gold touching the floor.
- 2 I gave thee ten of tens of thousands of bushels of corn to supply thy divine offerings continually for transporting to Thebes⁶ every year to fill thy granaries with corn and barley.
- 3 I brought thee captives of the Nine bows and prisoners of the countries of the foreigners for thy court I made the road to Thebes like a foot leading to thy presence having numerous offerings.
- 4 I added to thee festivals in the yearly festivals to offer before thee at each of thy celebrations. They were pre-

¹ Or "fans."² Or "house."³ Or "furnished."⁴ Or "studded with gems."⁵ "Frames."⁶ *Uas*, Western Thebes.

pared with bread, beer, cattle, geese, wine, incense, fruit innumerable. They were contributed anew of the Chiefs and workmen and in addition to all the honours I gave thy form.

5 I constructed for thee thy grand barge Userha of 130 cubits on the river, (made) of great cedar trees and rivets of brass plated with gold moving through the water like the boat of the Sun going to the land of Bakh giving life to all who have sight at

6 its appearance, its great cabin within of good gold (adorned) with settings of all kinds of precious stones, like the place of "The God whose face is terrible," of good gold from front to back having a cornice of *uræi* bearing the *atf* crown.

7 I lead to thee *Punt*,¹ with its fragrance to go round thy divine abode in the morning, I planted incense trees in thy front court never seen again since former times.

8 I made for thee gallies transports, and ships of war with soldiers equipped with their arms on the Great Sea or Mediterranean. I gave them Captains of the bowmen, and Captains of gallies provided with numerous crews without number to bring the things of the land of Taha² and the hinder parts of the earth to thy great treasures in Uas³

9 I gave thee flocks of the South and North having cattle, geese and beasts in hundreds of thousands, having superintendents, herdsmen, keepers, officers, workmen and numerous keepers behind carrying fodder for the cattle to sacrifice Oh Lord of the gods! to thy image in all thy festivals. Thy heart is at peace through them.

10 I gave thee numberless gardens⁴ of wine in Southern Ut and Northern Ut,⁵ likewise others in the South in

¹ Arabia or the Regio Barbaria.

² Northern Palestine.

³ Western Thebes.

⁴ Gardens of wine, *i.e.*, "vineyards."

⁵ The Mareotis.

their numerous reckoning, in the land of the North as it were hundreds of thousands. I provided them with numerous gardeners from the captives of all lands having a pond for my watering

- 11 prepared having lotuses having spirits and wine, bringing water to lay before thy face in powerful Thebes.
- 12 I planted thy city of Uas¹ with groves, and meadows, *asi* flowers,² and scented flowers for thy nostril.
- 13 I built a house for thy son KHONSU in Thebes of good hewn stone of sandstone and black basalt, I plated its folding doors of the gate with gold, and overlaid it with electrum like the horizon of heaven.

PLATE 8.

- 1 I ornamented thy images in the place of the gold hall with all noble precious stones which my hands brought.
- 2 I made to thee a noble quarter in the city on the North, established as thy place of service for ever and ever, the house of "RAMESES-HEK-AN, living greatest of the powerful"³ it belongs to him for ever and ever!
- 3 I assigned to it the lands of Egypt, having their tributes the men of every country, to assemble within it, provided with great gardens, and places⁴ planted with all fruit trees loaded
- 4 with their fruit, and a divine pathway covered with flowers of every land, with *asi*² and *tufi*⁵ plants and seeds like sands.
- 5 I made for thee the support of Egypt overflowing by the lands of every country, great olive trees having olives enveloped by walls, all round like parasangs⁶ planted in great

¹ Western Thebes.

² A kind of lilly or water plant.

³ The name of the palace.

⁴ Or "walks."

⁵ The reed or papyrus.

⁶ Or stadia, a great length.

- 6 groves in all the numerous paths, the oil from them like the sand of the shore to be brought for thy support to the powerful Thebes, jars of wine likewise innumerable I offered to thy face continually.
- 7 I built for thee thy divine abode in the midst of its area, fabricating¹ and making the construction of square stone, its doors and its lintels were of gold, nailed together by brass, I inlaid² it with precious stones like the bolts of heaven.
- 8 I carved in it thy noble figure crowned like the Sun who illuminates the world with rays, "AMEN of RAMESES-HEK-AN the living," was its great noble name, I filled its house with male and female slaves, I brought from the lands of the East;
- 9 the horoscopers of the divine abode, who were taken by selecting the children of the Chiefs, I caused its treasury to overflow all with things, with things of every land were its granaries heaped up on high, its herds in the stalls, were multiplied like the sand
- 10 its cattle was sacrificed to its honour, divine offerings continually full and pure were before thee. Its barns³ had fattened geese, its poultry yards had fowls of heaven.⁴
- 11 The gardens had vines bearing fruit, plants and flowers.
- 12 I made thee a grand house in the land of Khent;⁵ I inscribed in it thy noble name, like the heaven above, the "house of RAMESES-HEK-AN the greatest of the powerful," fixed and with thy name for ever!

PLATE 9.

- 1 I built for thee a sacred abode in the land of Taha⁶ like the horizon of heaven which is above, the temple

¹ Or "benevolent indeed."² "Ornamented."³ Or "poultry yards."⁴ Such as doves and pigeons.⁵ Situation unknown.⁶ Northern Palestine.

- of RAMESES-HEK-AN, the living, in the land of Kanana¹
 2 in the quarter² of thy name, I carved thy image reposing³
 in it, the house of AMEN of RAMESES-HEK-AN the living.
 The nations of the Rutennu⁴ came to it
 3 bringing their tribute before it to its gods, I brought the
 entire land to thee, having their products to bring them
 to Thebes, thy holy city,
 4 I made to come to thee the hearts of the nomes of
 Egypt, they were inclined to thee, the company of the gods
 were for thee, making that land well,⁵ I built for them
 temples, gardens having trees,
 5 fields, cattle, herds. Numerous slaves were thine for ever,
 thy eye was upon them, thou art their guide for ever !
 6 I produced⁶ thy very great images which are in the
 nomes of the land of Egypt, I made to be sculptured
 thy temples
 7 which were in ruins. I doubled the appointed offerings
 for their eminence⁷ besides the continual increase of those
 which were before them.
 8 Lo such was the collection of all (things) which I made
 before thee, noble divine father, Lord of the gods, men
 and gods see my glorious actions which I did for thee,
 and my energy while upon earth.

PLATE 10.

- 1 The collection of things, cattle, gardens, fields, gallies,
 repositories, cities, which the living King gave to the
 house of his noble father
 2 AMEN RA, King of the gods, MUT, KHONSU and the
 gods of Western Thebes, as property for ever :
 3 The house⁸ of the King RA-USER-MA, beloved of AMEN

¹ Canaan.² Thebaid.³ Or "laid," "placed."⁴ Syrians, or Mesopotamians.⁵ Or "protecting."⁶ Bak, "served."⁷ Ka, "service," "dignity," or "person."⁸ Or "temple."

the living, in the house of AMEN, at the South and North side, under the Chiefs of that temple, provided with all its things : heads, 62,626.

4 The house of RA-USER-MA, beloved of AMEN, the living, in the house of AMEN, at the South and North side, under the Chiefs, equipped with all things, 970.

5 The house of RAMESES, the Ruler of An, the living, in the house of AMEN, at the South and North side, under the Chiefs equipped with all its things, 2623.

6 The house¹ of "RAMESES the Ruler of An the living connecting joys" in the house of AMEN, under the High Priest, equipped with all its things, 49.

7 The cattle herds of RA-USER-MA, beloved of AMEN, the living, in the house of AMEN, which are belonging to the Sun abounding in truth,² beloved of AMEN, the living, captured from the rebels on the great river, 113.

8 The herds of the Sun, abounding in truth, beloved of AMEN, the living, taken³ from the Mashauasha on "The water of the Sun" under PIAI the Superintendent of the House, of the Mashuasha, 971.

9 The herds of RAMESES, the Ruler of An, the living, in the house of AMEN, on the great river, 1867.

10 The herds of RA-USER-MA, beloved of AMEN, the living, in the house of AMEN, given by the men of the great river, under the Governor of the South side, 34.

11 The herds of RAMESES, Ruler of An, in the house of AMEN, under KAI the Superintendent of oxen, 279.

12 The house of "RAMESES Ruler of An, the living, the most powerful" the cities which His Majesty gave thee in the South and North, in the district of the house of AMEN-RA, King of the gods called "the victory," which thou hast made. It is established for ever, 7872.

¹ Or "temple."

² The prenomen of Rameses III.

³ *Xef*, "stripped" "plundered," or "caught."

- 13 The house of RAMESES the Ruler of An, the living, in the house of KHONSU, 294.
- 14 The men which he gave to the house of KHONSU in Uas, NEFERHETP, HORUS, NEBKHENTHAT,¹ pieces² 249.
- 15 The Kharu and Nahsi which His Majesty captured and gave to the house of AMEN RA, King of the gods, to the house of MUT, to the house of KHONSU ; pieces, 2607.
- 16 The bows of the RA-USER-MA, beloved of AMEN, the living, gracious to his temple, in the house of AMEN, the men taken whom he gave to that house, 770.

PLATE II.

- 1 The images, processional statues, the hearts which (are taken care of by the Chiefs)³ feather bearers, the Officers and men of the land
- 2 which His Majesty gave to the district of the temple of AMEN RA, King of the gods, for the victories (and) to answer about them for ever and ever !
- 3 Gods, 2556, making head, people, 5044.
- 4 Total of herds, 86,486.
- 5 Herds and cattle, 421,362.
- 6 Orchards and gardens, 433.
- 7 Fields, arouras, 868,168 $\frac{1}{4}$.
- 8 Barges, gallies, 83.
- 9 Chambers⁴ of cedar and acacia, 46.
- 10 Towns of Egypt, 56.
- 11 Towns of Kharu, 9. Total, 65.

PLATE 12a.

- 1 The useful things for the service of the men, and all the persons of the abode of the King of Upper and

¹ "Lord of the extent of heart."

² *Sep*, literally, "turns," or "pieces."

³ A doubtful and difficult sentence, "are held in office."

⁴ Or magazines of cedar and acacia wood.

- Lower Egypt, RA-USER-MA, beloved of AMEN-RA, the living, in the house of AMEN,
 2 on the South and North, who are under the Chiefs of the house of the RA-USER-MA, beloved of AMEN, the living, in the house of AMEN, in the district of the house of RAMESES, Ruler of An, in the house of AMEN,
 3 the temple of RAMESES the Ruler of An, "uniter of joys" of the Apt, the house of RAMESES, the Ruler of An, in the house of KHONSU, the five herds of cattle
 4 made for that house, which the King of Upper and Lower Egypt, RA-USER-MA, the living, the great god, gave to their treasury, the store house and the granary with their annual increase.
 5 Fine gold, *ten*,¹ 217, *kat*,² 5.
 6 Gold of the land of Kabti, *ten*, 61, *kat*, 3.
 7 Gold of Kush, *ten*, 290, *kat*, 8½.
 8 Fine gold of the land, *ten*, 569, *kat*, 6½.
 9 Silver, *ten*, 10,964, *kat*, 9.
 10 Total gold and silver, *ten*, 11,546, *kat*, 8.
 11 Brass, *ten*, 26,320.
 12 Royal linen, fine byssus, coloured cloths, 3,722.
 13 Linen, *ten*, 3,795.
 14 Incense, wax, oil, perfumes,³ 1,049.

PLATE 12b.

- 1 Spirits and wine, *aan*, 25,405.
 2 Silver in things, of the work of the men given for divine, offerings, *ten*, 3,606, *kat*, 1.
 3 Sacks of corn prepared by the labourers, 309,950.
 4 Bundles of fodder, 24,650.

¹ *Ten*, the highest Egyptian Troy weight, equal to 90 grammes or 1400 grains Troy.

² *Kat*, the drachm or ounce, equal to 9 grammes or 140 grains Troy.

³ Or "liquors."

- 5 Flax, *nekht*,¹ 64,000.
- 6 Waterfowl taken by the fowlers, 289,530.
- 7 Oxen, heifers, steers, calves, cattle of Kat,² cattle of Ru, cattle of Egypt, 849.
- 8 Oxen, heifers, steers, calves of the produce of the herds of Khari³ 17. Total, 866.
- 9 Valuable geese, 544.
- 10 Cedar boat, heads 11.
- 11 Acacia boat of the port of the shore, boats for the conveyance of cattle, gallies, and transports, 31.
- 12 Total of cedar and acacia boats, 82.
- 13 The things of Ut⁴ in many numbers for divine offerings.

PLATE 13a.

- 1 Gold, silver, real lapis lazuli, real stones, *bronze*,⁵ byssus linen, (other) cloth.⁶
- 2 Finest byssus, coloured linen,⁷ liquors,⁸ waterfowl, all the things which the King of the Upper and Lower country, RA-USER-MA, beloved of AMEN, the living, the great god gave
- 3 as offerings of the living Lord for supplies (to) the house of his noble father, AMEN-RA, King of the gods, MUT, (and) KHONSU, from
- 4 the first year to the thirty-first year,⁹ making thirty-one years.
- 5 Good gold signets, 42, making *ten*, 21.
- 6 Good gold settings of rings for the finger, 22, making *ten*, 3, *kat*, 3.

¹ "Cuttings," or cut.² *Kat*, the same as the drachm, probably cattle of weight.³ Northern Syria, or Palestine.⁴ Supposed to be the lake Mareotis.⁵ *Baa*, copper, or metal in general.⁶ Called *maku*, a mixed material.⁷ *Onti*, or "scents."⁸ Or, linen for scribes.⁹ Of his reign.

- 7 Good gold with gems, rings for the finger, 9, making *ten*, 1, *kat*, $3\frac{1}{2}$.
- 8 Good gold, settings of gems, and all real precious stones, pendants of the pillar of AMEN, 1, *ten*, 22, *kat*, 5.
- 9 Good gold beaten into a sheet 1, making *ten*, 9, *kat*, $5\frac{1}{2}$.
- 10 Total of wrought good gold, *ten*, 57, *kat*, 5.
- 11 Gold of second (quality)¹ setting gems in finger rings, 42, making *ten*, 2, *kat*, $5\frac{1}{2}$.
- 12 Gold of second (quality) beakers, 30, making *ten*, 2, *kat*, 5.
- 13 Total of gold of second quality, *ten*, 35, *kat*, $\frac{1}{2}$.
- 14 White gold² rings for the finger, 310, making *ten*, 16, *kat*, $3\frac{1}{2}$.

PLATE 13b.

- 1 White gold name rings, 264, making *ten*, 48, *kat*, 4.
- 2 White gold made into rings for the fingers of the god, 108, making *ten*, 717, *kat*, 8.
- 3 White gold coverings of pectoral plates, 155, making *ten*, 6, *kat*, 2.
- 4 Total of white gold *ten*, 90, *kat*, $7\frac{1}{2}$.
- 5 Total of good gold, of second (quality) gold, of white gold, *ten*, 183, *kat*, 5.
- 6 A silver crater the lip of gold on a stand, making *ten*, 112, *kat*, 5.
- 7 A silver cover of a crater, making *ten*, 12, *kat*, 3.
- 8 The silver ladle of a crater, making *ten*, 27, *kat*, 7.
- 9 Silver craters, 4, making *ten*, 57, *kat*, $4\frac{1}{2}$.
- 10 Silver amshoirs³ having covers, 31, making *ten*, 105, *kat*, 4.
- 11 Silver squares having covers, 31, making *ten*, 74, *kat*, 4.

¹ Either bitter, or *sep snab* "twice," i.e., "twice refined," or else inferior second class, being mentioned after best *nefer*, or good gold.

² A distinction is drawn between *nub hut*, "gold white," and *hut nub*, "white gold," silver; the first is reckoned with gold and may be electrum.

³ Or "censers."

- 12 Silver *arku*,¹ 6, making *ten*, 30, *kat*, 3.
- 13 Silver beaten plates, 1, making *ten*, 19, *kat*, $3\frac{1}{2}$.
- 14 Silver beaten tablets, 2, making *ten*, 287, *kat*, $\frac{1}{2}$.
- 15 Silver beaten,² *ten*, 100.
- 16 Total of silver and beaten vases, *ten*, 827, *kat*, $1\frac{1}{4}$.

PLATE 14a.

- 1 Total of gold and silver in beaten or wrought vases, *ten*, 1,010, *kat*, $6\frac{1}{4}$.
- 2 Stones of real lapis lazuli, 2, making *ten*, 14, *kat*, $\frac{1}{2}$.
- 3 Bronze³ beaten tablets, 4, making *ten*, 822.
- 4 Incense, *ten*, 5140.
- 5 Incense, measures,⁴ 3.
- 6 Incense, *hannu*,⁵ 20.
- 7 Incense, wood of, 15.
- 8 Cakes of incense, in ephas, 100.
- 9 Royal linen dresses, 37.
- 10 Royal linen overcoats, 94.
- 11 Royal linen garments, 55.
- 12 Royal linen caps, 11.
- 13 Royal linen sheets of HORUS, 2.
- 14 Royal linen *utu*, 1.
- 15 Royal linen ear flaps,⁶ 690.
- 16 Royal linen straps, 489.
- 17 Royal linen clothes of the statue of AMEN, 4.

PLATE 14b.

- 1 Total of royal linen of different kinds, 1383.
- 2 Mixed⁷ linen cases, 1.

¹ The word *arku* has the determinative of basket and measure, and is probably a vessel.

² *Kankan*, possibly "various," rather than "beaten" silver in various articles.

³ Or, "copper," *laa*.

⁴ Same as corn measure.

⁵ Or "hins."

⁶ *Ateks*.

⁷ *Maku*, "mixed material."

- 3 Mixed linen caps, 1.
- 4 Mixed linen ties,¹ clothes of the (statue)² of the god AMEN, 1.
- 5 Mixed linen clothes, various, 3.
- 6 Good South linen coverlids, 2.
- 7 Good South linen *uttu*, 4.
- 8 Good South linen overcoats, 5.
- 9 Good South linen ear flaps, 31.
- 10 South linen straps, 29.
- 11 Good South linen tunics, 4.
- 12 Total of various good South linen clothes, 75.
- 13 Embroidered³ caps, 876.
- 14 Embroidered girdles, 6779.
- 15 Total of coloured⁴ cloths, various, 7125.
- 16 Total of royal, mixed, fine and coloured, various, 8586.

PLATE 15a.

- 1 White⁵ incense, jars, 2159.
- 2 White incense, jars, 12.
- 3 Honey, jars, 1065.
- 4 Oil of Kami,⁶ jars, 2743.
- 5 Oil of Kharu,⁷ *masa* jars, 53.
- 6 Oil of Kharu, jars, 1757.
- 7 White⁸ fat, jars, 911.
- 8 Goose fat, jars, 385.
- 9 Paint, jars, 20.
- 10 Total of cosmetics, *tensemen*, weight, 9125.
- 11 Spirits of wine, coloured jars, 1377.
- 12 Spirits of wine, jugs,⁹ 1111.
- 13 Wine, jars, 20,078.

¹ *Katata*.² *Pa-ḫa-neter*, "noble wood."³ Either painted, or else "scribe's caps."⁴ Or, "scribe's clothes."⁵ Either *hut*, "white," or *uat*, "green," "fresh."⁶ Egypt.⁷ The Syrian Coast.⁸ Or, "fresh."⁹ Kabu.

- 14 Total of spirits and wine, jars and jugs, 22,556.
- 15 Cornelian ¹ pectoral plates, 185.
- 16 Lapis lazuli pectoral plates, 217.

PLATE 15b.

- 1 Jasper scarabs, 62.
- 2 Turquoise scarabs, 224.
- 3 Natron, and salt scarabs,² 24.
- 4 Lapis lazuli scarabs, 62.
- 5 Various stone scarabs and pectoral plates, 165.
- 6 Various stone signets with bezels,³ 62.
- 7 Crystal signets, 1,550.
- 8 Crystal beads, 155,000.
- 9 Crystal pieces of vases, 155.
- 10 Wood for ship building, 31.
- 11 An alabaster slab, 1.
- 12 Cedar harps, 6.
- 13 A cedar rule, 1.
- 14 Palm trees 3, weighing *ten*, 610.
- 15 A mulberry tree 1, weighing *ten*, 800.
- 16 Bundles of straw, 19.

PLATE 16a.

- 1 The plant *ta s'heps*, sacks, 246.
- 2 The plant *ta s'heps*, bundles, 82.
- 3 Fruit, sacks, 52.
- 4 *Nakapetha* fruit, sacks, 125.
- 5 *Aufta*⁴ fruit, sacks, 101.
- 6 Dates from Mahau, sacks, 26.
- 7 Beans, bushels⁵ of, 46.
- 8 Grapes, quantities,⁶ 1809.
- 9 Grapes, bunches, 1869.

¹ *Hers*, a stone of two different colours.² *Nu*, "glass."³ Or, "settings."⁴ Or, *Futa*.⁵ Or, "measure."⁶ Bushels.

- 10 Fruit of the doum palm, bunches, 375.
- 11 Dates, ephas, 1668.
- 12 Cattle, various, 299.
- 13 Water-fowl,¹ 2490.
- 14 Geese of another kind, 5200.
- 15 Geese, living,² 126,300.

PLATE 16b.

- 1 Fat geese, flocks, 20.
- 2 Natron, bricks, 44,000.
- 3 Salt, bricks, 44,000.
- 4 Onions, ropes, 180.
- 5 Onions, loads, 50.
- 6 Onions, *senthata*, 77.
- 7 Onions, *uaua*, 2.
- 8 *Sebk^h*³ plants, 60.
- 9 *Pesht* flowers, *bekhens*, 1150.
- 10 *Atenaka*,⁴ 60.
- 11 Onions, sacks, 50.
- 12 Pure and selected, 250.
- 13 Corn for the divine offerings of the festivals of the heaven, and the annual festivals which the King RA-USER-MA, beloved of Amen, the living, the great god
- 14 has given continually in addition to his father AMEN-RA the King of the gods, MUT, CHONSU, and all the gods of the Thebaid, the divine offerings, made double for⁵
- 15 those which were before from his first year to his 31st year making 31 years, 2,981,674 measures.

PLATE 17a.

- 1 The offerings of the festivals augmented by the King, the RA-USER-MA, beloved of AMEN, the living, the great god, for his father AMEN

¹ Or, "living geese," or "geese pairs."

² Or, "pairs."

³ Unknown plant or fruit.

⁴ Unknown plant or fruit.

⁵ *Kab*, or "increase."

- 2 RA, the King of the gods, MUT, CHONSU, and all the gods of the Thebaid for the twenty days' offerings of the festivals,
- 3 the RA-USER-MA, beloved of AMEN, the living, the festivals of the Thebaid to AMEN, from the 26th of the month Pachons, to the 15th of the month Payni,
- 4 making twenty days, from the 22nd to the 32nd year, making eleven years, with the offerings of
- 5 the festivals of Southern Apt, from the nineteenth of of Mechir to the 15th of Phamenoth, making 27 days, from
- 6 the first to the 31st year, making 31 years.
- 7 Good bread, for offerings, 1,057.
- 8 Good bread, great tails, 1,277.
- 9 Good bread, large phalli, 1,277.¹
- 10 Good bread, like enclosures, 440.
- 11 Good bread, for offering, great rolls, 43,620.
- 12 Papyrus slips or roots for the place of incense, 685.
- 13 Beer for the cellar, bottles, 4,401, making
- 14 Good bread, flesh, flour for the show place, *hoteps*,² 165.
- 15 Good bread, flesh, flower, great baskets of gold,³ 485.

PLATE 17b.

- 1 Good bread, flesh, flour for eating, *hoteps*, 11,220.
- 2 Good bread, flesh, flour for eating, 9845.
- 3 Good bread, flesh, flour, plates for the Chief (of the temple), 3720.
- 4 Good bread for divine offerings, baskets of gold full, 375.
- 5 Good bread for divine offerings, *baats*, 62,540.
- 6 Good bread for divine offerings, *pers*, 106,792.

¹ For *ta en hanuu*, bread in shape of a phallus, see Brugsch, *Worterbuch* 1534.

² A quantity, perhaps "basket."

³ Or baskets; the character being either *tna* "basket," or *nub*, "gold," the *hoteps* may be also baskets.

- 7 Good bread of white flour for divine offerings, pyramids, 13,020.
- 8 Good bread, great loaves for food, 6200.
- 9 Good bread, ornamental pastry, 24,800.
- 10 Good bread, biscuits, 16,665.
- 11 Good bread, great loaves, 992,750.
- 12 Good wheaten bread, loaves, 13,340.
- 13 Good bread, white pyramidal loaves for offering, 572,000.
- 14 Good bread, pyramidal loaves, 46,500.
- 15 Good bread, buns *kolusta*,¹ 441,800.

PLATE 18a.

- 1 Good bread for offering, 127,400.
- 2 *Kiki*, white pyramidal loaves, 116,400.
- 3 Good bread, cakes, 262,000.
- 4 Total of good bread, different loaves, 2,844,357.
- 5 Fine flour, sacks *temtem*, 444.
- 6 Flour, ephas *apt*, 48,420.
- 7 Fine flour, ephas *apt*, 28,200.
- 8 Meal, jars, *tut*,² 3,130.
- 9 Spirit, *amphoræ*, 2,210.
- 10 Spirit, earthen jugs, 310.
- 11 Wine, *amphoræ*, 39,510.
- 12 Total spirits and wine, *amphoræ*, 42,030.
- 13 Beer, various *hins*, 219,215.
- 14 Sweet balsam,³ *amphoræ*, 93.
- 15 Sweet balsam, or oil *hins*, *hannu*, 1,100.

PLATE 18b.

- 1 White incense, *amphoræ*, 62.
- 2 Incense ephas, *apt* various, 308,093, amounting to⁴

¹ *Kelushta* of the Egyptians, the Greek *kallisteus*, a painted cake or kind of bread. See Pollux, *Onomasticon*, Lauth, *Zeitsch. f. agypt. Spr.* 1868, p. 91, (l. 5).

² *Tut* either a *Kalathos* or jar.

³ *Bika*, or "palm wine."

⁴ Some weight omitted.

- 3 Incense for burning,¹ *amphora*, 778.
- 4 Red balsam,² *amphora*, 31.
- 5 Oil, *nekh*, *amphora*, 93.
- 6 Oil, *hins*, 110,000.
- 7 Honey, *amphora*, 310.
- 8 White fat, *amphora*, 93.
- 9 Olive oil, *amphora*, 62.
- 10 Southern linen, ribbons, 155.
- 11 Southern linen, sashes, 31.
- 12 Linen coloured, covers or cushions, 31.
- 13 Coloured straps, 44. Total, 261.
- 14 Wax, *ten*, 3100.
- 15 All good fruit, sacks, 620.
- 16 All kinds of good fruits, pints, 620.

PLATE 19a.

- 1 An fruit, *hoteps*, 559,500.
- 2 Fruit, baskets, 98,550.
- 3 Figs for work people, ephas, 310.
- 4 Figs for work people, weighed, 1410.
- 5 Figs, bunches, 55.
- 6 Figs in ephas, 15,500.
- 7 Figs, pints, 310.
- 8 Flax, hanks, 3100.
- 9 *Taas*, or *ta s'heps*, plants, *hoteps*, 220.
- 10 *Taas*, or *ta s'heps*, fruit, bunches, 155.
- 11 Sesamum, *hoteps*, 1550.
- 12 *Shamaten*, corn, bushels, 620.
- 13 *Khiguna*, bushels, 310.
- 14 *Khiguna*, grapes, 6200.
- 15 Grapes, *mesta*,³ 117.
- 16 Grapes, pints, 1550.

¹ *Sika* "to light," "to burn."² Or, "palm wine."³ "Bunch."

PLATE 19b.

- 1 Southern *per* corn, bushels, 8985.
- 2 Grapes, sacks, 620.
- 3 Papyrus sandals, 15,210.
- 4 Salt, measures, 1515.
- 5 Salt, bricks, 69,200.
- 6 Natron, bricks, 75,400.
- 7 Dresses, pieces, 150.
- 8 Flax, *sebxt*,¹ 265.
- 9 Water reeds, bundles, 3270.
- 10 Writing reeds, bundles, 4200.
- 11 Leather sandals, pairs, 3720.
- 12 Doum dates in ephas, 449,500.
- 13 *Aluhamaa*,² in ephas, *apt*, 15,500.
- 14 *Aluhamaa*, *perira*, 1240.
- 15 Olives, pints, 310.
- 16 Earthen jars of water, 9610.

PLATE 20a.

- 1 Papyrus seeds in ephas, *apts*, 3782.
- 2 Dates in ephas, 930.
- 3 Cows, 419.
- 4 Heifers, 290.
- 5 Bulls, 18.
- 6 Steers, 281.
- 7 Young bulls, 3.³
- 8 Calves, 740.
- 9 Buffaloes, 19.⁴
- 10 Cattle, 1112.
- 11 Total of all sorts of cattle, 2892.
- 12 Deer of the antelope leucoryx, 1.
- 13 Antelopes, 54.

¹ "Broken."² Supposed to be dried grapes, raisins.³ *Tersa, taurus*.⁴ *Tepu* so called from their blowing.

- 14 Ibex goats, 1.
- 15 Dorcas goats, 81.
- 16 Total, 137.
- 17 Total of all sorts of cattle, 3029.

PLATE 20b.

- 1 Geese,¹ living, 6820.
- 2 Geese, *χna*,² (living), 1410.
- 3 Geese, living, 1534.
- 4 Cranes,³ living,⁴ 150.
- 5 Ducklings, living, 4060.
- 6 Water-fowl, living, 25,020.
- 7 Turtle doves, living, 57,810.
- 8 Birds, living,⁵ 21,700.
- 9 Geese, living, 1240.
- 10 Pigeons,⁶ living, 6510.
- 11 Total, various fowl, 126,250.
- 12 Earthen jars,⁷ of water having wooden wells⁸ filled with fish, 440.
- 13 Fresh fish, 2200.
- 14 Sliced fish, 15,500.
- 15 Salted *ukas*⁹ fish, 15,500.

PLATE 21a.

- 1 Prepared fish, 441,000.
- 2 Plants worked as flowers in screens, 124.
- 3 Tall nosegays of plants, 3100.
- 4 Plants worked in fragrant flowers in baskets, 15,500.
- 5 Waterflowers¹⁰ in ephas, 124,351.

¹ Some read "fat."² The *Chen* or *Chenalopex*, of the Greeks.³ *Tau* the *Grushcinerea*.⁴ Or pairs throughout.⁵ *Pat*.⁶ The bird or nestling of heaven.⁷ *Karhu* are the modern *gooleh* of the Arabs.⁸ *Kar she xnun*, having wood or tree.⁹ *Ukas*, *linure* anointing oil. See Champollion, *Mon. Eg. Text. Descr.*, p. 479.¹⁰ The *Asi* was a marsh flower, or kind of lotus.

- 6 Flower crowns, 60,450.
- 7 Flower buds,¹ 620.
- 8 Blue flower, chains, 12,400.
- 9 Flowers, handfuls, 46,500.
- 10 Flowers, *tetmers*, 110.
- 11 Lotus, handfuls, 144,720.
- 12 Lotus nosegays, 3410.
- 13 Lotus, handfuls, 110,000.
- 14 Papyrus *tufi*, nosegays, 68,200.
- 15 Papyrus *tufi*, handfuls, 349,000.

PLATE 21b.

- 1 Great nosegays, *ab*, made of flowers, 19,150.
- 2 Palm branches,² 65,480.
- 3 Palm cuttings,³ 3100.
- 4 Fodder, *tetmer*, 2170.
- 5 Fodder trusses, 770,200.
- 6 Waterflowers, handfuls, 128,650.
- 7 Corn, nosegays, 11,000.
- 8 Straw, handfuls, 31,000.
- 9 Vegetable, nosegays, 1,975,800.
- 10 Vegetables, *hoteps*, 1,975,800.
- 11 The addition to it of the 2756 statues and *hearts* besides those which were before.
- 12 Good gold, silver, *ten*, 18,252, *kat*, 1¼.
- 13 Real stones and other stones, *ten*, 18,214, *kat*, 3.
- 14 Black metal,⁴ and white metal, lead and (tin),⁵ *ten*, 112,132.
- 15 Cedar *ash* wood, various trees, 328.
- 16 Persea wood, various trees, 4415.

¹ *Karu huta*.² *Matau*.³ *Hank*.⁴ *Baa* or "bronze," the Egyptians had no brass; the metal *baa* is said to be "black," "white," and the "colour" of gold.⁵ *Tehi*, an unknown metal, often mentioned with these mixed metals.

PLATE 22.

- 1 Rejoice on what that god has assented to thee AMEN the bull of his mother, the Ruler of the Thebaid,¹ thou wilt let me approach, save thou me, conducted in peace
- 2 that I may be reposing in Ta-ser like the gods, be associated to the perfect spirits of Manu² who are beholding thy beams at the morning.
- 3 Hear my prayer my Father, my Lord, may I be one of the company of the gods who is with thee. Crown my Son as King in the place of ATUM, make him
- 4 a powerful hero, living Lord of the Lands, King of Upper and Lower Egypt Lord of the two Lands, RA-USER-MA approved of AMEN, the living, Son of the Sun, Lord of diadems, RAMESES the true Ruler, beloved of AMEN,³ the living, the substance⁴
- 5 proceeding from thy limbs. Thou art leading him to be King. He is a boy, appoint him for living Ruler, over the country, and over mortals, and let him reign for millions of years,
- 6 and all his time appointed with health and power,⁵ place thy crown on his head, seated on thy throne, the two uræi on his brow, may his divinity make
- 7 him beyond⁶ all Kings, his greatness like thy Chieftainship as Lord of the Nine bows,⁷ make his limbs grow as a boy daily⁸ thou art a buckler behind⁹ him

¹ *Uas*, the district of Thebes, especially W. Thebes or *Medinet Habu*.

² Region of the sea or ocean.

³ Names and titles of Rameses IV.

⁴ Essence, *mai* the *sperme*, *semen*.

⁵ Or, "perfect in welfare and health."

⁶ Or, "greater than all kings."

⁷ Western Barbarians, a kind of Enneapolis or confederation of nine tribes.

⁸ "Make his limbs youthful as a child continually."

⁹ *Ha tep*, an ambiguous expression; bucklers are generally held "before," though they were sometimes worn by Egyptians on their backs.

- 8 daily, make his sword and his mace¹ powerful over the Eastern foreigners, fallen at the fear of him as to Baal.² He may enlarge his frontiers at his wish.
- 9 Terrified (are) all lands and countries at his approach. Make Tameri³ rejoiced. Defeat all the evil, enemies and all assaulters :
- 10 grant him to be established in heart, resolute in heart, music, song, and dance before his beautiful face, give the love of him in the heart of the gods and goddesses, the delight and the reverence of him
- 11 in the hearts of men. Fulfil the good things which thou toldest⁴ me on earth for my son who is upon my throne. Allow him it to transmit⁵ his
- 12 kingdom to the son of his son, be thou to them for defence answering for them. They are to thee as servants are, their eyes are upon thee making the glories⁶

PLATE 23.

- 1 of thy person for ever and ever. Conduct them, make them continually religious. Thy words they are stable as brass.
- 2 Assignest⁷ thou to me a rule of 200 years make them for my son who is on earth ; prolong
- 3 his duration of life beyond all Kings in return for the merits⁶ which I have done to thy person. What the King does through thy order
- 4 thou crownest it ;⁸ do not undo⁹ what thou hast done. O Lord of the gods make the Nile overflow¹⁰ in his days to

¹ Or "club," it is however a wooden weapon.

² Baal and Astarte are the chief gods of the Phœnicians.

³ Northern Egypt.

⁴ Or, "promised."

⁵ Literally, "let" or "be it that he may connect or tie his kingdom."

⁶ *Xu*, or "glorious actions."

⁷ A change of person as in *Sallier Papyrus*.

⁸ "Let it succeed."

⁹ Or, "may it not retrocede" or "be brought back."

¹⁰ "A great powerful inundation."

- 5 supply his kingdoms with plenty of food. Let the Chiefs the molesters of Egypt laden
 6 on their backs *come* to his noble palace, the King, the Lord of the two worlds, the RA-USER-MA, approved of AMEN, the living, Son of the Sun, Lord of Diadems, RAMESES the true Ruler, beloved of AMEN, the living.¹

PART II.—HELIOPOLIS.

PLATE 24.

Coloured plate representing the king standing in adoration before the gods of Heliopolis, Haremakhu, Tum, Nausaas, and Athor Nebhetep.

PLATE 25.

- 1 The adorations, glorifications, prostrations commending the merits² which the King, the Sun abounding in truth, beloved of AMEN, the living, the great god, made
 2 to his father TUM, Lord of the two countries of An, to RA-HARMAKHU, to NAUSAAS, to NEBTHETP, and all the gods of An. Said the King, abounding in truth, beloved of AMEN, the great god
 3 adoring his father that noble god, TUM Lord of the two lands of Annu, RA-HARMAKHU. Glory to thee, Oh RA, TUM universal Lord, creator of those who are, rising
 4 in the heaven, illuminating this world with his rays, the hidden, and those in the West turn their face to thee, they rejoice at the sight of thy beauty, all persons are delighted at
 5 thy appearance, thou *hast made* heaven and earth, thou hast made me King on the two lands the living Ruler on thy great throne thou hast handed over to me the whole lands to

¹ Rameses IV.

² "Glorious actions."

- 6 the circle of the Sun's orb ; they are afraid falling prostrate at my name as they are at thy name, approaching to offer numerous mighty presents
- 7 to thy house. I have caused to be carved thy enceinte in the house of RA, filling thy treasury with the things of the lands of Kami¹ loading its granaries with grain and barley,
- 8 they were going to stand still since these are Kings. I formed a statue of thy known form, I placed it in the shrine which is in thy divine house, I made directions for the
- 9 *priests* who are in the house of RA, I gave the divine allowances of food more than were before,
- 10 I made An to be pure to the circle of its gods. I built its temples which were gone to decay. I sculptured their gods in their secret shapes, of gold silver and all precious stones, an eternal work.
- 11 I made thee a grand house, within thy temple, firm as heaven, having the orb of the Sun before thee, founded with sandstone laid on granite, carved munificently²

PLATE 26.

- 1 in good work, remaining on thy name. It is a great secret horizon, of HARMACHIS, the great seat of gold, the bolts of *katmer*, thy mother reposing
- 2 in it. She is rejoiced, satisfied with its view. I provided it with recruits of my foundation, utensils, fields, cattle without number.
- 3 I made to thee great statues in Pa-Ra of granite stone, figures of TUM, they are in great images, benevolent in (their,) conveyance,
- 4 reposing on their seat for the eternity in thy great,

¹ Egypt.² *S-menx*, "doing it liberally" or "generously," *menx em art*, "perfect work," as in the inscriptions of the Hatasu obelisk.

splendid, favoured court, engraved with thy divine name, like the heaven.

- 5 I made to thee splendid ornaments of good gold with *meh*, with real lapis lazuli, real turquoises. I let thy body be set up in the great house, glorifying thy dignity
- 6 in thy strong seat. My noble limbs protect by yearly gifts thy great beloved image.
- 7 I made to thee a secret chapel of *ma*-stone, TUM, TEFNUT reposing in it, the bolts on it of brass covered
- 8 with gold, engraved with the great name of Thy Majesty for the eternity.
- 9 I made to thee great scrolls for the use of thy temple remaining in the library of the land Mera¹ making the stands to hold (them) graved with the chisel, remaining to thee for the eternity without diminution.
- 10 I made to thee a splendid balance of electrum, it was not made anything like it since the time of the god, THOTH sitting above it as the master of balance
- 11 as a great splendid baboon of gold in skilful work, weighing in it before thy face, supplying thee with gold, silver as hundred thousands, conveyed as tributes

PLATE 27.

- 1 before thee in their trunks given to thy splendid treasury in Pa-Tum. I added to it offerings continually to provide its altars every morning.
- 2 I made to thee apartments for opening on festivals building (them) on holy ground in the land of An, of divine work. I filled them with good slaves of selection, corn to ten thousands to provide them.
- 3 I made to thee a holy apartment with offerings increasing those which were before so long as Kings are. I supplied them with all things without deficiency to provide the circle of thy gods on the morning.

¹ Northern Egypt.

- 4 I made to thee an apartment of sacrifices in thy theatre full of offerings, numerous gifts with great sacrifices on gold and silver to present them to thy form Oh Lord of gods. I furnished them,
- 5 I completed them with corn and barley the spoil which I brought from the Nine bows. They are to thy form, Oh unique god who made heaven and earth. Multiplied are the yearly festivals before thee.
- 6 I made to thee stables containing young oxen, apartments to bring up fowls anew with geese and ducks.
- 7 I let be purified the divine lakes of thy house. I removed all evil which was on them. They increased after their plan since the time of the creation of earth. Thy gods are satisfied and rejoiced with them.
- 8 I gave *shethu* and vines to be conveyed to the land of An thy strong secret seat, orchards, meadows, nurseries anew, the Lords of the land of life live upon them.
- 9 I made to thee large gardens provided with their trees, with *shethu*, vines in the house of TUM. The circle of gods of Hek-kes,¹ enjoys the festivals to satisfy thy beauty daily.
- 10 I made to thee lands of olives in thy town An. I provided them with gardeners, numerous people for making pure first-rate oil of Egypt to burn the lamps in thy splendid abode.
- 11 I made to thee alleys and woods with acacias and dates, lakes provided with lotusses, papyrus, *asi* flowers, flowers of every land, *tetmer*, *aas*, *khant*, odoriferous for thy fine face.
- 12 I made to thee new grounds with pure *sherat*.² I multiplied their fields which were diminished to multiply the sacrifices with all things for thy great, splendid and beloved name.

¹ Name of Heliopolis.² Corn or barley.

PLATE 28.

- 1 I made to you numerous fields on the islands a new in the Southern and Northern district as ten thousands, made for them tablets inscribed with thy name. Thou remainest in the scrolls to the eternity.
- 2 I let be filled the cage with birds. I let be brought an aviary¹ to thy town An for offering them to thy form, father RA. Convey to the circle of thy gods who is in thy company.
- 3 I made to thee a treasury guard bringing their yearly works to thy splendid treasury.
- 4 I made to thee a hunting guard to bring antelopes to offer them to thy form on all festivals.
- 5 I gave to thee boatmen and carters of people of my foundation to load the product of the lands, the income to bring them in ship to the treasury in Pa Ra to multiply thy offerings for millions of times.
- 6 I gave slaves for the service of thy harbour to serve the harbour on thy strong seat.
- 7 I made watchmen from slaves provided with men to serve and protect thy theatre.
- 8 I made slaves of the service for the use of thy harbour, the service of thy holy grain for thee in the same manner.
- 9 I made to thee granaries full of corn, what was gone backwards, became to millions.
- 10 I made to thee statues of fabricated gold reaching the earth before thee with offerings. I made others in the same manner of pure silver to satisfy thy eminence in every time.
- 11 I made a great inner hall on thy theatre with vessels of gold and silver for *shethu*,² provided with offerings in numerous things to present them to thy form, Oh great prince.

¹ Not exactly an aviary, but a vivarium for birds and other animals.

² Spirits.

- 12 I made to thee vessels for water without number of silver and gold with *meh*¹ inscribed on thy name, perfuming-pans, jars, large baskets, jugs, cans, numerous pots to convey them to
- 13 thy face with water and wine. The circle of thy gods is satisfied and joyed at them.

PLATE 29.

- 1 I made to thee ships of burthen equipped with crews to bring the things of Taneter² to thy treasury and thy store house.
- 2 I made for thee, and built the house of HORUS in front of the temples, building its precincts which were ruined.
- 3 I let be planted for thee, the noble wood which is within it, placing meadows and papyrus within the fields. It was going to rest since before.
- 4 I gave thee to plant, the pure wood of thy divine abode, I put it in its proper place, which was bare, I provided it with gardeners to plant it, to water the *shethu* in the place which is known.
- 5 I gave to thee great festivals of thy front court more than what was before since there were kings, prepared with young cattle, goats of the hill, oil, frankincense, and honey,
- 6 fermented liquors, wine, gold, silver, royal linen, numerous clothes, vegetables, and all flowers for thy handsome face³
- 7 I made thee great festivals in the temple of Hapi;⁴ all the company of the gods strives to appear in the festival.
- 8 I made thee a grand house on the North of An, constructed of eternal work, engraved in thy name, the house⁵ of millions of years of RAMESES, Ruler of An, the living, in the house of RA, in the North of An,⁶ I provided it

¹ Gems.² Northern Arabia.³ This epithet is contrasted with "terrible face" of Chnum.⁴ The Nile.⁵ Or "temple."⁶ Tel-el-Yahoudeh, the remains of this temple existed till very lately.

with men and things to be led to thy house, and gardens having flowers for thy front court.

- 9 I made for thee herds of cattle making it glorious, prepared with numerous cattle without number, given as an offering¹ to thy form in all thy festivals, I doubled their progeny which were to thy name.
- 10 I gave to thee herds for thy noble house to supply thy divine abode with numerous supplies, "the herds of RAMESES, the Ruler of An, the living, multiplied and placed in the house of RA," filling them with beasts, and keepers also, never to fail for thy person.
- 11 I gave to thee masons, builders and carvers to carve thy noble house, to restore thy abode.
- 12 I made for thee "the house of RAMESES, the Ruler of An, the living, in the house of RA" provided with men and things like the sand.

PLATE 30.

- 1 I made for thee the great Western abode, and lake of thy mother NAUSAAS the Ruler of An.
- 2 I let thee have sacred possession of numerous families, bringing their sons to thy house, transporting others.²
- 3 I made to be raised for thee black cattle, and great bulls, pure without blemish in the fields.
- 4 I made large boats for thy great daughters NAUSAAS, NEBHETP the choice in An
- 5 of cedar, of *nara*, the head of *khentesh* wood, they were plated with gold, like a boat of millions of years.
- 6 Lo their registers,³ before thee, Oh My Father Lord, to let the circle of thy gods see my merits.⁴

¹ Or "to offer them."

² Or "the prey of foreigners."

³ *Sehuu*, "assembly," or "review."

⁴ Or "glorious deeds."

PLATE 31.

- 1 The register of the things, of the cattle, gardens, orchards, fields, boats, store houses, cities which the King, beloved of AMEN, the living, the great god, gave
- 2 his noble father TUM, Lord of the two lands of An, RA, HARMAKHU, as possessions for ever and ever :
- 3 The house of RAMESES, Ruler of An, the living, in the house of RA under the authority,¹ of URMA² Chiefs with all things, heads 1485.
- 4 The men he gave to the house of TUM, Lord of the two lands of An, RA HARMAKHU, who are in the dominion of the temple under his authority 4583.
- 5 Those of the temple of RAMESES, Ruler of An, the living and well, in the house of RA on the North of An, under the authority of the Scribe and Chief Constructor PA-RA-HOTEP prepared with all its things 2177.
- 6 "The new place of the palace of life and health"³ which is in that place under the authority of the Scribe, the Chief Constructor, TETIMES, Chiefs 1779.
- 7 The new place⁴ of RAMESES the Ruler of An, the living, and well⁵ the life of the two lands which is under the authority of the Scribe, the Chief of the Constructors, HAR-AI 247.
- 8 The officers, children, chief *Mariuni*⁶ *Aperui*⁷ and established men who are in that place 2093. Total heads 12,963.

PLATE 32a.

- 1 The different cattle, 45,544.
- 2 Gardens and orchards, 64.

¹ Literally "the stick."² Compare the word *Ulema*.³ The Pharaoh.⁴ Or "shore."⁵ Some read "may he live for ever."⁶ Title of Syrian chiefs or people.⁷ The word supposed to be Hebrews.

- 3 The fields, acres,¹ 160,084 $\frac{1}{2}$ $\frac{1}{4}$.
- 4 The store places of cedar and acacia wood, 5 $\frac{1}{2}$.
- 5 Transport vessels, boats, 3.
- 6 Towns of Kami,² 103.
- 7 The required property of the work people of the house of RAMESES, Ruler of An, the living, in the house of RA,³
- 8 those of the house of RAMESES, Ruler of An, the living, in the house of RA on the North of An, the temples and herds of that house
- 9 under the power of the Chiefs, in their yearly tribute
- 10 the silver, *ten*, 586, *kat*, $3\frac{2}{3}$ $\frac{1}{4}$.

PLATE 32b.

- 1 Bronze, *ten*, 1260.
- 2 The royal linen, the common linen,⁴ the better Southern linen, the good Southern linen, the Southern Scribe⁵ cloths, various, 1019.
- 3 The divine incense, honey, oil, various jars, 482.
- 4 Spirits of wine and wine, various jars, 2385.
- 5 Silver in things for the use⁶ of the men for divine offerings, *ten*, 456, *kat*, $3\frac{1}{2}$.
- 6 Corn of the produce of the husbandmen, bushels, 77,100.
- 7 Green herbs, bundles, 4800.
- 8 Hemp, trusses, 4000.
- 9 Fowl, the produce of the fowlers, and netters, 37,465.
- 10 Oxen, heifers, various calves, cattle of *kat*,⁷ number of herds, 98.
- 11 Ducks, by purchase, 547.
- 12 Cedar barks, 1.
- 13 Acacia boats of burthen and transport, 7.

¹ Or "cubits square."² Egypt.³ Heliopolis.⁴ *Maku*.⁵ Or "coloured."⁶ Or, "the work, already used."⁷ Or, "weight."

- 14 The property of Ut¹ in numerous reckonings for the sacred support.

PLATE 33a.

- 1 The gold, silver, real lapis lazuli, real turquoise, precious gems, black brass, and royal linen, mixed linen, Southern linen, Southern Scribe² cloth,
- 2 perfumes, all the property which the
- 3 King, the RA-USER-MA, beloved of AMEN, the living, the great god, gave as tribute to the living Lord, TUM, Lord of the lands of An, RA, and HARMAKHU,
- 4 from the first to the 31st year : 31 years.
- 5 Good gold of his land, gold of the balance, *ten*, 1278, *kat*, 9 $\frac{2}{3}$
- 6 the pure gold, choice gold, white gold³ in vases and ornaments, *ten*, 198, *kat*, 3 $\frac{1}{2}$.
- 7 Total of gold, *ten*, 1479, *kat*, 3.
- 8 Silver of its land of the balance, silver vases, *ten*, 1891, *kat*, $\frac{1}{2}$.
- 9 Silver beaten plates 1, making *ten*, 394.
- 10 Total of silver *ten*, 2255, *kat*, $\frac{1}{2}$.
- 11 Total of gold and silver, *ten*, 3734, *kat*, 3 $\frac{1}{2}$.
- 12 Real lapis stones, 1, making *ten*, 1, *kat*, 1.
- 13 Lapis and turquoise scarabs of large size, 36.
- 14 Black bronze of the balance, *ten*, 67, *kat*, 3.
- 15 Bronze beaten plates, 2, making *ten*, 400, *kat*, 3.

PLATE 33b.

- 1 Bronze vases, *ten*, 1416, *kat*, 1.
- 2 Total of bronze *ten*, 1819, *kat*, 1.
- 3 Royal linen, mixed⁴ linen, good South linen, South linen coloured cloths, various, 18,793.

¹ Supposed to have been the lake Mareotis.

² Or "coloured."

³ Electrum.

⁴ *Maku*.

- 4 Perfumes, *ten*, 1787.
- 5 Perfumes, bushels, 2.
- 6 Incense, or gum trees, 10.
- 7 Balls¹ of incense, or gum in ephas 100.
- 8 Frankincense, oil, honey, cosmetics, various, 3740.
- 9 Spirits, wine, various jars, 103,550.
- 10 Frankincense preparations,² 530.
- 11 Frankincense, great ephas, 62.
- 12 Best manna of Punt,³ *ten*, 300.
- 13 Steatite signets tipped with gold, 11.
- 14 Alabaster, *ten*, 50.

PLATE 34a.

- 1 Green felspar, *ten*, 50.
- 2 Jasper, *ten*, 200.
- 3 Stone of iron hæmatite, table,⁴ 1.
- 4 Steatite signets, 200.
- 5 Crystal, and gem pieces, various, *ten*, 2195.
- 6 Crystal carved, *hin*, 10.
- 7 Crystal beads, 22,450.
- 8 (Figs) and *tasheps*, bunches, 17.
- 9 Fig tree, *ten*, 2000.
- 10 Barley of Khara,⁵ bushels, 5.
- 11 Linum⁶ seed, bushels, 5.
- 12 Tree or wood for making a galley, 31.
- 13 A mulberry⁷ and ebony wand, 1.
- 14 Wood for making the beam of a balance, 1.
- 15 Acacia wood *bram*,⁸ of 4 cubits, 1.

² Or, "seed," "fruit."³ *Karutuka*, Coptic *sjors*.³ S.W. Arabia.⁴ *Aners en bai t*.⁵ Syria, or the Syrian coast.⁶ Or "flax."⁷ *Mera*, or sycamore.⁸ *Ssnatem* wood.

PLATE 34b.

- 1 Stripped *Persea* wood, of 2 cubits, 1.
- 2 The mulberry chair of a balance, of 3 ells, 4 palms, 1.
- 3 Wooden root of the *akana* of a bin, 1.
- 4 Land of olives laid out 1, making $53\frac{1}{4}$ acres.
- 5 Vineyards of all trees proper, 2.
- 6 Corn for the sacred supplies of the festivals of the heaven, and the annual festival which added
- 7 the King RA-USER-MA, beloved of AMEN, the living, the great god, to his noble father TUM, Lord of the land of An, RA HARMAKHU,
- 8 in addition the stores continually increasing which the living Lord doubled those which were before
- 9 from the first year to the 31st year making 31 years, measures, 97,624,
- 10 the offerings to the sacrifices which were added by the King, RA-USER-MA, beloved of AMEN, the living, the great god, to that house
- 11 in addition to the sacrifices which were at first, year by year, commencing in his 9th year continuing to his 31st year making 23 years.
- 12 Good bread offered to the great house of gold 460.
- 13 Good bread in shape of a phallus, sacks, 460.

PLATE 35a.

- 1 Good bread for offerings, great loaves,¹ 23,000.
- 2 Good bread, bushels of offerings, 80,500.
- 3 Good bread, cakes of the baker, 920.
- 4 Good bread, great cakes, 460,000.
- 5 Good bread, white pyramids for offering, 80,500.
- 6 Good bread, white pyramids high, 920,000.
- 7 Good bread, white pyramids, caps, 103,500.
- 8 Good bread, *kales'ta*, 34,500.

¹ Sacks.

- 9 Good bread, offering loaves, 80,500.
- 10 Bread select, white pyramids, 80,500.
- 11 Total good bread, loaves, various, 1,760,420.
- 12 Rations of food of bulls, 69,000.
- 13 Rations of barley, 11,500.

PLATE 35b.

- 1 Rations of food, flour, *tapurata*, 2875.
- 2 Food, flour small sacks, 46.
- 3 Beer, pints, 198,260.
- 4 Spirits, *amphoræ*, painted, 1380.
- 5 Spirits, *caabs*, 2990.
- 6 Wine, *amphoræ*, 16,100.
- 7 Total of spirits wine, *amphoræ* and *caabs*, 20,470.
- 8 Cows, 966.
- 9 Heifers, 1886.
- 10 Bulls, 703.
- 11 Steers, 1242.
- 12 Calves, 1242.
- 13 Cattle, 5911.
- 14 Total of cattle, various, 11,960.
- 15 Cows of the *teucoryx*, 230.

PLATE 36.

- 1 Living geese, 1150.
- 2 Living goslings, 2300.
- 3 Living waterfowl, 13,800.
- 4 Total of (living) waterfowl, 17,250.
- 5 Honey, pints, 92.
- 6 Bright¹ frankincense, pots, 9200.
- 7 Frankincense, vases of cakes, 4500.
- 8 Frankincense white, pyramid, 450.
- 9 Frankincense, *hoteps*, 34,500.

¹ *Kaherka*, same word as "beaker," but with the determinative of "festival" and "light."

- 10 Frankincense baskets, 126,500.
- 11 Frankincense vases, 26,500.
- 12 Papyrus slips made for frankincense various cups *ephas*,
34,500.
- 13 Fruits, *tetmers*, 690.
- 14 Fruits, pints, 23,000.
- 15 Fruit, *hoteps* at first, 34,500.

PLATE 36b.

- 1 Fruit, *hoteps*, various, 1,150,000.
- 2 Fruit, *taisara*, 4600.
- 3 Fruit, baskets, 23,000.
- 4 Papyrus slips in *ephas*, various, 23,000.
- 5 Doum dates, *hoteps*, 4600.
- 6 Dates, pyramids, 4600.
- 7 Corn¹ *kagas*, flower *kagas*, bushels, 23,000.
- 8 Lotus, handfuls, 46,000.
- 9 *Asi*, various *ephas*, 483,000.
- 10 *Asi*, handfuls, 231,500.
- 11 Flower crowns, 46,000.
- 12 Papyrus, nosegays, 483,000.

PLATE 37a.

- 1 Papyrus, great pools, 6900.
- 2 Reeds, bushels, 92,000.
- 3 *Asi*, *titis*,² 69,000.
- 4 Wax in cups, *apt*, 26,500.
- 5 Dates, *mata*, 241,500.
- 6 Milk, pints, 8600.
- 7 Curds of milk, handfuls, 92,000.
- 8 Flower nosegays, 1,150,000.
- 9 Flowers, *hoteps*, 1,150,000.
- 10 Herbs, *hoteps*, 4600.
- 11 Leaves of *atenruka*,³ 92,000

¹ *Pro*, or "fruit of."² An unknown measure.³ Melons or cucumbers.

12 Firewood, trees, 11,500.

13 Charcoal, *meser*,¹ 2300.

PLATE 37b.

- 1 Offerings for the books of the god Nile, which he added anew in the house of the Nile the father of the gods
- 2 together with the registers of the Nile which are appointed in the pool² of Kabh, in the temple of RA and HARMAKHU,
- 3 the books of the Nile which are appointed in the temple of ANUP, Lord of Sapt, in Nerau, besides the things which were before
- 4 from year to year from the first year to the 31st year makes 31 years.
- 5 The books of the Nile which the King RA-USER-MA, beloved of AMEN, the living, the great god, augmented 8 years, making 31 years.
- 6 The books of the Nile 272, making
- 7 Good bread for divine offerings, various cakes, 470,000.
- 8 Good bread for divine offerings, biscuits, pyramids, rings, 879,224.
- 9 Food various, *ephas*, 106,910.
- 10 Corn heaps, offerings of bread, 46,568.
- 11 Beer, *hins* various, 49,432.
- 12 Corn, bushels, 61,172½.
- 13 Cows, 291.
- 14 Heifers, 17.

PLATE 38a.

- 1 Calves, 51.
- 2 Bulls, 2564. Total, 2923.
- 3 Goats, 1089.
- 4 Geese, 192.
- 5 Living geese, and stubble geese, *khen*, 3938.

¹ Bundles.

² Or the well of the Nilometer at Elephantine.

- 6 Goslings, 364.
- 7 Waterfowl, 2653.
- 8 Doves, 68.
- 9 Various birds, 19,928.
- 10 Total of various fowl, 27,143.
- 11 Spirits, *caabs*, 209.
- 12 Wine, *amphoræ*, 7154.
- 13 Fresh fat, gills, 3513, each of $\frac{1}{4}$ *hin*, making *hins*, 624 $\frac{1}{2}$.
- 14 Onions, gills, 12,712.

PLATE 38b.

- 1 Grapes, gills, 12,712.
- 2 Natron, pots, 12,712.
- 3 Dry dates, pots, 11,872.
- 4 Gums, pots, 11,872.
- 5 Green paint, pots, 11,872.
- 6 *Stibium*, pots, 11,872.
- 7 Frankincense, censers, 848.
- 8 Frankincense, *spers*, 424.
- 9 Frankincense, pots 87,344, making dry frankincense, *ten*, 23,008.
- 10 Incense, baskets, 6420.
- 11 Incense, pots, 2568.
- 12 Incense, pots, 1304.
- 13 Fresh incense, *hins*, 85.
- 14 Oil, *hins*, 85.
- 15 Flower or fruit, jars, 254,240.

PLATE 39.

- 1 Fruit, baskets, 2572.
- 2 Fruit, jars, 154,672.
- 3 Grapes, jars, 11,872.
- 4 Grapes, twigs, 11,872.
- 5 Heads of fruit, pints, 9600.
- 6 Honey, *puka* measures, 20,800 jars, each a $\frac{1}{4}$ *hin*, making 5200 *hins*.

- 7 Honey, jars 1040, each 1 *hin* jars, making *hins*, 1040.
- 8 Honey for food, *hins* 7050, *ma* 25.
- 9 Fresh fat for food, *hins* 1419, *ma* 25.
- 10 *Tas* wood, logs, 3036.
- 11 Ointments, pots 848, each of $\frac{1}{2}$ *hin*, making *hins* 424.
- 12 Ointment, jars 3036, *ad* $\frac{1}{4}$, making *hins* 758.
- 13 (Shelled beans), pots, 11,998.

PLATE 40a.

- 1 *Sgep*, jars, 11,872.
- 2 *Sgep* in bushels, 106,000.
- 3 *Tenruka* in bushels, 106,000.
- 4 Fodder, trusses, 159,000.
- 5 Fodder, loads, 11,872.
- 6 Pints of water, 71,200.
- 7 *Shui* flowers, bunches, 43,900.
- 8 Fresh flour, pints, 4240.
- 9 Fresh sweet scented flowers, 106,000.
- 10 Milk and dates, dishes, 11,872.
- 11 Paint, jars, 12,040.
- 12 Milk, jars, 12,040.
- 13 Milk in *hins*, 198.
- 14 *Anhamaa*¹ in *apts*, 99,000.
- 15 Teph fruit, *karahuta* measures, 848.

PLATE 40b.

- 1 *Asi* flowers, *tetmers*, 848.
- 2 *Asi* flowers, handfuls, 8480.
- 3 Flower crowns, 43,640.
- 4 Vine twigs, handfuls, 74,000.
- 5 Plants, processional noseays, 114,804.
- 6 Plants, *hotepts*, 114,804.
- 7 Gold figures of the Nile, *nusa*,² 6784.
- 8 Silver figures of the Nile, *nusa*, 6784.

¹ Raisins.² This word is a variant of *Nusa* in the statistical tablet of Karnak signifying a weight for metals, 2 *tens*.

- 9 Real lapis lazuli figures of the Nile, *nusa*, 13,568.
- 10 Real turquoise figures of the Nile, *nusa*, 13,568.
- 11 Iron figures of the Nile, *nusa*, 6784.
- 12 Bronze standing figures of the Nile, *nusa*, 6784.
- 13 Lead figures of the Nile, *nusa*, 6784.
- 14 Tin figures of the Nile, *nusa*, 6784.
- 15 White *mena* stone figures of the Nile, *nusa*, 6784.

PLATE 41a.

- 1 *Manu* statues of the Nile, *nusa*, 6784.
- 2 Alabaster (*gesmet*) statues of the Nile, *nusa*, 6784.
- 3 Green filspar statues of the Nile, *nusa*, 6784.
- 4 Alabaster (*gesi*) statues of the Nile, *nusa*, 6784.
- 5 Jasper statues of the Nile, *nusa*, 6784.
- 6 Carnelian stone statues of the Nile, *nusa*, 6784.
- 7 *Kenem* statues of the Nile, *nusa*, 6784.
- 8 *Stibium* statues of the Nile, *nusa*, 6784.
- 9 *Sahur* statues of the Nile, *nusa*, 6784.
- 10 *Tur* stone statues of the Nile, *nusa*, 6784.
- 11 Bronze statues of the Nile, *nusa*, 6784.
- 12 Different gems, *nusa*, 13,568.
- 13 Crystal signets, 10,196.
- 14 Crystal necklaces, 10,196.
- 15 Crystal *shasha* fragments, 10,196.

PLATE 41b.

- 1 Sycamore statues of the Nile, 5096.
- 2 Sycamore figures of the goddess REPA, the wife of the Nile, 5098.
- 3 Linen tunics, 10,196.
- 4 Stone ornaments, 31,650.
- 5 Logs of wood for burning, 510.
- 6 Charcoal, *masers*,[†] 17.

PLATE 42.

- 1 Complete to me the valour which I gave thee oh father,

[†] An unknown measure.

- I penetrate the great quarter like OSIRIS, may I receive the repose,¹ I coming forth before thee, I smell
 2 the frankincense and the gums like the assembly of the gods, may thy rays anoint my head daily, my soul lives, it is seen at the head of the morning making
 3 the wish of the heart of the noble father like I glorified thy form, as I was on earth, listen to my vows that I may do what I say, announce to the gods like the
 4 men, favour my son as King, as Lord of the lands, may he rule the two countries, like you as living Chief in the land of Egypt²
 5 RA-USER-MA approved of AMEN, the living, thou hast chosen to thee as heir, to magnify thy name, placing the white crown and the divine *Sekhem* crown on his head as thou art crowned
 6 on earth, as HORUS, the Lord of Diadems, keep all his limbs sound, let grow his time, his eye be strong to regard millions of renewed love. May his time
 7 on earth be like the *meshet*,³ arranged as the powerful bull, leading the Upper and Lower country, give him the Nine bow barbarians quite under his feet, they salute
 8 his name, his sword over them. Thou thou hast begotten him. He is a youth, thou hast nominated him for the Heir apparent for the double throne of Seb saying he shall be King
 9 on the throne of him who begat him, increase them being firm and favoured, give him great kingdoms, elevate very great festivals like (PTAH) TATUNAN
 10 the King of Upper and Lower Egypt, the Lord of the Upper and Lower country, RA-USER-MA, approved of AMEN, living Son of the Sun, Lord of Diadems RAMESES true Ruler, beloved of AMEN, the living.

¹ Or "thy food."² Ta Mera.³ The North-pole.

(To be Continued in VOL. VIII.)

STELE OF THE CORONATION.

TRANSLATED BY

G. MASPERO.

THIS stele was found at Gebel-Barkal and brought to Egypt by order of the Khédive: the inscription was first analysed by Mariette-Bey in the *Revue Archéologique*, 1865, T. III., then translated and commented upon by myself in the *Revue Archéologique*, 1873, T. I. The engraved text in Mariette's *Monuments Divers*, T. I, pl. 9, contains some slight omissions and errors which have been corrected by means of a paper impression in the *Musée du Louvre*.

This tablet rather unexpectedly confirms some statements of Diodorus, Lib. III, 5, about the Egyptian kingdom of Ethiopia; it records at length the ceremonial used at the election and coronation of an Ethiopian king. The cartouches in it have been purposely destroyed; but the rest of the protocol exists, and proves the king to have been Ramerka Aspalut, the son of Queen Nensau. In the upper part of the tablet, King Aspalut is represented as kneeling before Amen-Ra. Behind the god, the goddess

“MUT, Lady of heaven,”

is represented as saying to the king

"I give thee all life and power, all health, all joy for ever!"

In front of the monarch, Queen Nensau is shaking two sistra, and

- 1 Says the Royal Sister, Royal Mother, Queen of Kush (NENSAU): "I came to thee AMEN-RA, Lord of the seats of both lands, great god
- 2 (residing) in his shrine, the destroyer, the one who giveth strength unto him who is obedient unto him, that thou mayest establish firmly thy son whom thou lovest,
- 3 (ASPALUT) ever-living, upon the supreme seat of RA, so that he may be greater upon it,
- 4 than all (the gods) and all the goddesses; multiply thou his years of life upon (earth) like unto ATEN¹ in heaven,
- 5 give thou unto him life and power all from thyself, health all from thyself, all joy from thyself, and the rising upon HOR's seat for ever."

To which prayer Amen-Ra answers:

- 1 Says AMEN of Napata:² "My son beloved,
- 2 (ASPALUT)! I give thee the rising
- 3 of RA, his sovereignty upon his seat!
- 4 I set the two crowns firmly upon thy head,
- 5 even as heaven is firm upon (its) four pillars!
- 6 Be living, be prospering, keep renewing thyself and turning young again like RA,
- 7 for ever! May all lands, and all strange countries be collected under
- 8 thy two sandals!"³

¹ The god of the Solar Disk made into an heretical divinity in the time of the XVIIIth dynasty, by Amenhotep IV., who took the name of Khuenaten.

² The Capital of the Ethiopian dynasty.

³ This is a commonly represented subject on the mummy cases of the Egyptian monarchs and officers of state.

STELE OF THE CORONATION.

- 1 THE first year, the second month of Pert, the fifteenth, under the Majesty of the HORUS, splendour of the rising (sun), Lord of Southern and Northern countries, splendour of the rising (sun), the strong-hearted one, King of both lands, Lord of both worlds (RAMERKA), Son of the Sun, Lord of diadems, (ASPALUT), beloved by AMEN-RA, Lord of the seats of both worlds, in Du-âb : Lo ! there was
- 2 the whole host of His Majesty in the town called Dû-âb, —the god who dwells in it, DUDUN KHENTI-NOWERT¹ is the god of Kush,—after the Hawk² had been laid to his
- 3 place ;³ and, lo ! there were officers after the heart of His Majesty's host, six men ; and there were officers after the heart of the Chancellor, six men ; and lo ! there were
- 4 wise men⁴ after the heart (of the Head Wise-man), six men ; and, lo ! there were Magistrates and Chiefs of the Signet-bearers of the Royal House, six men ; and they said unto the whole host : “ Let us go, that we may raise
- 5 a Lord for us who be like unto a young bull whom no men dare to withstand ! ” So this host mourned very much, very much, saying : “ There is a Lord standing amongst us, without our knowing him ! O
- 6 may we know him ! may we go under him !⁵ may we serve unto him, even like both lands served unto HORUS, Son of ISIS, after he sat upon the seat of his father OSIRIS ! may we worship the two uræi

¹ *Dudunen* or *Dudun* residing in the land Nowert, viz., in Middle Nubia.

² The Hawk of Horus, the Emblem of the deity and therefore of sovereignty.

³ After the late king had been buried.

⁴ *Mer ti-t-u*, Literally, “superintendents of books,” the royal magi.

⁵ Literally, “enter under him.”

- 7 of his crown!" Then said each of them unto his mate:
 "There is nobody knows him but RA himself, may he
 keep all evil from him in whatever spot he is in!" Then
 said
- 8 each of them unto his mate: "But RA is down in the
 land Ankhet,¹ and his diadem is in the midst of us." Then
 said each of them unto his mate: "It is true! since the
 time
- 9 heaven was, since the royal crown was, RA decreed² to
 give it unto his son whom he loves, so that the King be
 an image of RA amongst the living;³ and has not RA
 put himself in this land, that this land may be in peace?"
 Then said
- 10 each of them unto his mate: "But RA has he not gone
 away to heaven, and is not his seat empty without a King,
 together with all the beneficent exertions of his hands,
 which he uses to give unto his son whom he loves,
 because RA knows, to wit, that (with their aid) the King
 makes good laws upon his throne!"
- 11 So this whole host mourned, saying: "There is a Lord
 standing amongst us without our knowing him!" Said
 the host of His Majesty, exclaiming all with one mouth:
 "Why! there is this god, AMEN-RA, Lord of the seats of
 both worlds, in Dû-uâb, who is the god of Kush. Let
- 12 us go to him! Let us not tell a word in ignorance of him,
 for it is not good the word told in ignorance of him! Let
 us put the case to the god who is the god of the kingdom
 of Kush since the time of RA, that he may lead us! For
- 13 the kingdom of Kush is (a gift) of his hands, which he

¹ *Ankhet*, "The country of life," the West. The phrase signifies only that the king, identified with Ra, is dead and the throne is vacant.

² Literally, "A decree of Ra it is, since heaven was, since the royal crown was, to give it, etc.

³ Literally, "So that he be an image of Ra the king amongst the living."

giveth unto his son whom he loveth. Let us make adorations to his face, throw ourselves upon our bellies, and say to his face : We come to thee, AMEN, give us our Lord to vivify us, to build temples for the gods and goddesses all of the Southern and Northern lands, to make

14 offerings to them. We tell not a word in ignorance of thee ; but thou art our lead, and may not a word be told in ignorance of thee !” Then said this host, the whole of it : “ A good word it is, in faith !” a million of times. When the Generals of His Majesty,

15 together with the *Friends of the Royal House*,¹ reached the temple of AMEN, they found the Prophets and High-Priests standing at the door of the temple. They said unto them : “ (We) come to the god AMEN-RA in Dû-uâb, that he may give us our Lord to vivify us, to build temples

16 for the gods and goddesses all of Southern and Northern lands, to make offerings to them. We tell not a word in ignorance of this god, for he is our leader.” When the Prophets and High-Priests entered the temple they did all what was required to purify it, they poured libations of water, wine and perfumes unto it. When the Generals of His Majesty entered the temple

17 together with the officers of the Royal House, they threw themselves upon their bellies before this god saying : “ We come to thee, AMEN-RA, Lord of the seats of both worlds, in Dû-uâb, that thou mayest give us a Lord to vivify us, to build temples for the gods of Southern and Northern lands, to make offerings, and all the munificent

18 exertions of thy hands, which thou givest unto thy son

¹ *Semerti-u nu ꝑa-suten*. The “ friends of the Royal House ” are probably the φίλοι τοῦ βασιλέως of which Diodorus speaks (Lib. III., c. 7).

with all their sceptres put before this god. Said His Majesty before this god :

23 "Come to me, AMEN-RA, Lord of the seats of both worlds in Dû-uâb ; give me all the beneficent virtues which are not in my heart, that I may love thee. Give me the crown that I may love thee, together with the sceptre." Said the god : "There is for thee the crown of the Royal Brother, Lord of Upper and Lower countries¹ deceased.

24 His diadem stands upon thy head as firmly as stands upon thy head, and his sceptre is in thy grasp overthrowing all thy foes." Then His Majesty rose (before AMEN, put his crown upon his head), seized the sceptre with his fist ; His Majesty threw himself upon his belly before this god,

25 and smelt the earth very much, very much, saying :^{*} "Come to me, AMEN-RA, Lord of the seats of both worlds, in Dû-uâb¹ "Grant me life, stability and power all, health and joy all, even like unto RA, for ever : a good old age,

26 may he give it unto me¹

[The end of the royal speech is lost. The king asked to be victorious over all his foes :]

"(Grant me) that they (may come to me) bowing. Grant that I may be loved throughout the land of Kush."

[To which prayer the god answered :]

27 "(I give thee) all the strange lands, the whole of them. Thou shalt even not have to say : 'O ! that I may get that !' for ever and ever."

28 When (His Majesty) went out (of) the temple to his

¹ Lacuna.

^{*} The common form of emphatic comparison in hieroglyphic writing.

host, like a (destroyer), his whole host rejoiced very much, very much, shouting (and exulting, for) their heart (was) happy for his sake, and they worshipped him, saying :

29 "Come and put all strange countries (before us).

.

[To commemorate his coronation, king Aspalut founded annual feasts, the description of which filled the last two lines. After various items of loaves and offerings, he granted Amen or his priests]

"one hundred and forty barrels of beer."



THE INSCRIPTION OF
 THE GOVERNOR NES-HOR,
 IN THE LOUVRE.
 SAÏTE DYNASTY.

BY
 PAUL PIERRET,
 Conservateur-Adjoint.

A FINE statue in the Museum of the Louvre¹ represents a functionary of Apries, named *Nes-Hor*, who was governor of the southern provinces of Egypt. He is kneeling and holds the effigy of the Triad which was adored at the Cataracts. The pillar against which his back leans, bears the following Inscription, from

¹ No. A 90, of the Catalogue.

which it is proved that this statue, now unfortunately denaturalized by a modern restoration, came from the more ancient of the two temples of Elephantine, now destroyed. The text of it has been faithfully reproduced in Clarac, *Royal Museum of the Louvre*, No. 367.



INSCRIPTION OF NES-HOR.

. ¹ His Majesty hath placed him in a most high
 dignity,
 dignity of his eldest son, (as) Governor
 of the regions of the South,²
 5 to repulse from thence the rebellious communities.
 He hath established his fear amongst the people of the
 South
 and hath driven them towards their mountains.
 He hath sought the graces of his master,
 10 the King APRIES³ whose favour was for (him) NES-HOR,
 surnamed (PSAMETIK-MENKH,) son of (AUFREER,)⁴
 born of the lady (TA-TENT-HOR), truthful.
 He says: "O Lord of the creating-ardor,
 maker of gods and men, KHNUM, Lord of Nubia,
 15 SATI and ANOUKE, Ladies of Elephantine !

¹ Half of the first column is blank.

² The title of " Prince of Ethiopia " is, in fact, usually given to the heir to the crown.

³ Apries, Hophra, or Uahpraheh as he is called in the hieroglyphic inscriptions, was one of the petty kings of the Dodecarchy in the Saite dynasty. He was the son of Psametik II by his aunt and mother the Princess Neitaker. He conquered Cyprus and Phenicia taking the city of Sidon by assault, and invited by Zedekiah king of Judah, came to his help against Nebuchadnezzar king of Babylon. His assistance was, however, useless and only provoked an Assyrian invasion of the Delta of Egypt. Uahpraheh reigned twenty-five years, when he was dethroned by an insurrection among his subjects, strangled, and buried at Sais. His name has been supposed to mean, " the Sun enlarges his heart."

⁴ The same name, though not the same person, as the Hophra of Hebrew Scriptures.

I am gladdened by your persons ; I adore your beauties ;
I am incapable of weariness in the act of loving your
persons ;

my heart is full of your persons . . .

20 I call to your mind what I have done for your dwellings.

I have rendered your temple splendid by silver vases,
oxen, geese *sar*, and geese *apt*, in great numbers,
of which I have constituted the feeding in their park,
as well as that of their Keepers, for ever and eternally ;

25 I have built their house in this locality.

I have made a gift of excellent wine
of the country of Aoun' and of the South, of wheat and of
beer

I have had your storehouse constructed anew,

30 in the great name of His Majesty.

I have given oil of the tree *Tesheru*,^{*}
for the burning of the lamps of your temple.

I have given weavers, servants, tailors for the august
habilitment

35 of the great god and the gods of his cycle,
for whom I have built chapels in his temple ;
(these chapels) I have founded them for eternity
by order of the good god APRIES, life-eternal.

Remember that I have made embellishments in your

40 dwelling,

in its centre. Let NES-HOR perpetuate himself
in the mouth of the citizen, in recompense of that !

Let my name be placed in your dwelling,

that my person may be remembered after my existence.

^{*} It was wine of Syria. The inscription of Amenemheb tells us that
Aoun was at the west of *Halep* or Aleppo.

^{*} Otherwise called "The Red Tree," from *teshr*, "red." The species
has not yet been identified.

45 Let my statue be erected to perpetuate my name
 and that it may not perish as if I were put
 in a dwelling afflicted with the ark of the Amu,¹
 of the people of the North, of the Asiatics and the
 profane . . .²
 50 I have had a march made against the Shasu³ of the upper
 country,
 in the midst of them. The terror of His Majesty
 was against the wicked act they executed
 after having strengthened their heart in their design.
 55 I have not let them advance quite into Nubia,
 I have let them approach the place where was His
 Majesty
 who hath made a great carnage amongst them."
 The Governor of the South, NES-HOR says: "O Prophets
 60 and Priests
 of this temple of KHNUM, Lord of Nubia, of SATI and of
 ANOUKE⁴ . . .²
 you shall be favoured by your gods, your body will prosper

¹ *Amu*, "People," an Egyptian word which was applied indiscriminately to the yellow race, or any of the Semitic nations or tribes with whom they were at war. It was derived from the Semitic noun *am*, which means "people" also.

² Lacuna.

³ The Shashous, or Schasu, was a generic term applied to the Arab or Bedouin tribes who inhabited the desert between Syria and the North-eastern frontier of Egypt; they were a great source of annoyance to the Egyptian kings, and were conquered but only for a short time, both by Amenhotep I of the XVIIIth, and Seti I of the XIXth, Dynasties.

⁴ Anouke, an Egyptian warlike goddess, possibly of Syrian origin. She was represented as a woman with a spear in her hand, and with a peculiar crown formed of high feathers curving outwardly from a white bonnet upon her head. She was the third member of the great Nubian Triad, and her worship dates to the period of Osirtesen III. of the XIIth Dynasty. Her festival took place on the 28th day of Paophi and the 30th of Athyr.

by means of divine food, you will transmit your dignities
65 to your children according as you shall say :

Proscynèma to KHNUM, SATI, ANOUKE, and to the divine
cycle of Elephantine . . .¹

¹ Lacuna.



STELE OF KING HORSIATEF.

XXVth DYNASTY.

TRANSLATED BY
G. MASPERO.

THE text of this tablet is published in Mariette's *Monuments Divers*, T. I, pl. 11, 12, 13. In the first picture, the

“King of Upper and Lower Countries SI-AMEN MEI (AMOUN), Son of the Sun HORSIATEF.”

accompanied by the

“Royal Mother, Royal Sister, Queen of Kush, TES-MANOFR,”

presents two collars of different kind to

“AMEN RA, Lord (of the seats of both worlds), residing in Du-uab, the giver of life, stability, power.”

who saith :

“I give thee life and power all, all stability, all health, all joy; I give thee the years of time and eternity.”

In the second scene, the king accompanied by

“The Royal Sister, first wife BEHTALIS
presents the collars to

“AMEN-RA, Lord of the seats of both worlds, residing
in Thebes, the giver of life.”

King Horsiatef lived about the time of Amasis II.



OBVERSE OF THE TABLET.

- 1 In the thirty-third year, in the second month of the
 season of Pert, the twenty-third, under His Holiness the
 mighty Bull, the risen in Napata, Lord of diadems,
 2 Supporter of the Gods, who chastiseth all foreign lands,
 King of Upper and Lower Countries, SI-AMEN MEI-
 (AMOUN), Son of RA, Lord of the two regions, Lord of
 diadems,
 3 all powerful Lord,¹ Son of RA, of his loins (and) loving
 him, HOR-SI-ATEF, ever-living, beloved of AMEN-RA, Lord
 of the seats of the two worlds on the sacred (hill),² "unto
 whom we give
 4 life, stability, power all, strength all, all joy even like
 unto RA for evermore." To begin with, they prompted
 5 AMEN-NAPATA, my gracious Father, to give me the
 Nahasi-land;³ when first, they made me
 6 put on my royal crown,⁴ when first his gracious eyes saw
 me,
 7 they spoke unto me, saying: "Go to the temple of
 AMEN-NAPATA, within the Hall
 8 of the Northern-Land." I feared, I entreated an ancient
 man very much, saying: "Lo! adoration (unto God!)"
 9 (and) he spoke unto me, saying: "Seek thou for thy
 two hands: he who raises
 10 my statue⁵ is safe." They bade me go before AMEN-
 NAPATA, my

¹ Literally, "Lord of doing the things." ² *Dû*, omitted in the text.

³ The "Nahasi land," is the land of the Negroes.

⁴ *Shâ-mtu a ar mer-apeta pà seh*. *Mer* is here *cingere*, not *amare*.

⁵ *Shepti-a*, literally, he who "builds" my statue.

- 11 gracious Father to tell : "Give me the crown of the Nahasi-land." Sayeth
 12 AMEN-NAPATA unto me : "I give thee the crown of the Nahasi-land ; I give
 13 thee the four quarters of the whole Earth ; I give thee the water which is good ; I give thee
 14 the water which is wanting in goodness ;¹ I give thee all thy foes under thy sandals.
 15 Whatever tribe² comes to thy hands,³ it shall not be successful ; whatever tribe
 16 thou comest to with thy hands, its thigh shall not prosper
 17 (nor) its feet (either)." So having seen him, I poured a great (libation) for that which gave me AMEN, my
 18 Gracious Father, while I stood within the shrine of AMEN-NAPATA,
 19 in the middle of his sanctuary. And after these things, (I) went to honour AMEN-
 20 RA, Lord of Qemten⁴ (and) I said, saying : "AMEN-NAPATA ;" (I) went to honour AMEN-RA, Lord
 21 in Panoubs,⁵ (and) I said, saying : "AMEN-NAPATA ;" I went to honour BAST
 22 of Tar,⁶ (and) I said, saying : "AMEN-NAPATA." Then they spoke unto me saying : "Let him go
 23 to the temple of AMEN of Taro . . res ;⁷ people say they have not yet done building (it)."

¹ Either the Red Sea, or the marshes of the Upper Nile.

² *Shâb-t.*, cfr. *Ἀἰθίοψ*, Ethiop., *homo*.

³ *Adi-ûi-k.* The meaning of this word is doubtful.

⁴ An unknown town between Dongolah and Pnoubs.

⁵ The *Pnoubs*, *Πνούψ* of Ptolemy near Ouady-Halfah.

⁶ An unknown town perhaps *Derr*.

⁷ An unknown town of Nubia, perhaps in the vicinity of Napata.

- 24 And again, I built, I painted and finished it for five months ; (then) seeing
 25 the temple in Apet of AMEN-NAPATA, that there was a want of gold about it, I gave
 26 the temple in Apet, to wit, forty *ten*¹ of gold, and five thousand one hundred and twenty *pegas* of gold-nuggets.
 27 They spoke unto me saying : "The house of the brotherhood, it is destitute of gold."
 28 (So) I caused the acacia-wood to be conveyed to Rekarò ;² (and) I was gracious (unto them)
 29 (and) I made it to be conveyed even unto Napata. I put gold on the two fronts of that temple, gold (to the value)
 30 of forty *ten*, (and) I put in its treasure twenty *ten* of gold, and one hundred gold nuggets

LEFT SIDE OF THE TABLET.

- 1 O AMEN of Napata, I give
 2 thee beads for (thy) neck
 3 of four *ten* ;³ one image
 4 of the local AMEN, wrought
 5 in gold ; with one triad of gods
 6 wrought in gold ;
 7 with one RA wrought (in gold) ;
 8 with three gold mirrors ; with
 9 two collars of gold ; with
 10 beads of gold, one hundred and thirty-
 11 four ; with *ten* of silver one hundred ;⁴ with vi-
 12 al of silver, one ; with *hàro*-vial

¹ About 3,654 gr., 8.

² An unknown town of Nubia.

³ About 365 gr., 48.

⁴ 9,137 gr.

- 13 of silver, one ; with bottles
 14 of silver, five ; with cup of silver,
 15 one ; with *mâhen*-cup of silver, one ; with
 16 drinking-horn of silver, one ; with
 17 chiselled ducks, nine ; with *ka-*
 18 *ro*-vases of copper, four ; with *Maga-mi*
 19 vases of copper, one ; with *hâ-hi-mà* vases of copper,
 20 two ; with incense-burners of copper, two ; with
 21 *ûkhàkh*-vase of copper, one ; with *sekaro*-cups of copper
 22 fifteen ; with *Pàdenmu*-vases of copper, five ; with
 23 two great caldrons, making in all thirty-two ; with
 24 two hundred *ten* of dry perfumes ;¹ with frank-incense,
 25 three great jars ; with honey, five great jars.
 26 And again another time, when began
 27 the *House of the thousand years*² to go (to pieces), I
 caused
 28 (it) to be built (again) for thee ; I set for thee
 29 its roof ; I built
 30 for thee a stable for oxen, of cubits
 31 one hundred and fifty-four. I consecrated one venerable
 little temple.
 32 (So) when I came (to make) my prayer,
 33 saying : " Lo ! adoration (to God !)" I said,
 34 saying : " Verily, as befits a King of Egypt, I have
 built
 35 for thee ! I gave thee perpetual offerings ! And again,
 36 I gave thee oxen, five hundred ; I gave
 37 thee two *mâhen* of milk, daily ;
 38 I gave thee *adorers*, ten ; I gave thee,
 39 captives, men, fifty, women, fifty, making in all
 40 one hundred. O, AMEN of Napata, nothing was grudged

¹ 18,274 gr.

² *Pà-pe kha renpet*. Probably the name of a temple in Napata.

- 41 thee!¹ I am (the man)² who gave thee, all that was convenient!"
- 42 And in the second year, the third month of Pert, the 23rd, they made
- 43 him go against the foe : he cut

REVERSE OF THE TABLET.

- 1 the Rehrehsa;³ and
- 2 AMEN severed this people's thighs which were
- 3 stretched against me. I struck a blow amongst them,
- 4 (I) made a great slaughter. Also, in the third year, the second month of Pert, the fourth, I struck a great blow
- 5 amongst the foes in Maddi,⁴ I made a slaughter amongst them.
- 6 That is what thou didst for me.⁵ In the fifth year, the second month of Shemu, the twelfth, (in the reign of) the Son of RA,
- 7 HORSIATEF, L.h.s.⁶ for ever, I sent my bowmen, and my
- 8 horsemen against the foes in Maddi; and they made near the town of Aneroua-
- 9 -r onslaught against them, they made a great slaughter amongst them,

¹ Literally, "There was *no counting* (of things) for thee."

² The paper impression in the Louvre seems to give here the remains of the word *sà*, individual.

³ An unknown people of Ethiopia, perhaps the *Rhausi*.

⁴ The *Mataia* of the Grecian inscriptions in Axum, *Mathia* of Pliny vi., xxxv., perhaps the *Mastitæ*, *Maotirai*, of Ptolemy iv. 7, one of the *Bedjû*-tribes.

⁵ The printed text has *Au hi khen mtuk a ari-ni*, instead of which the paper impression in the Louvre gives: *m ma sep(sen) mtuk a ari-ni*.

⁶ L.h.s., an abbreviation of the words "life," "health," "strength," in Egyptian *ânkh, uzà, senb*. The formula *ânkh, uzà, senb* is usually written after the name of a king, or a title of royalty.

- 10 they took their Lord, and made a great slaughter amongst the people of Chief AROGA¹
- 11 TA. The sixth year, the second month of Shemu, the fourth, (in the reign of) the Son of RA, HORSIATEF, ever living, I collected
- 12 the multitude (of my soldiers) against Maddi, I struck a great blow amongst (its)
- 13 towns, I made slaughter, great slaughter amongst them in the town Hebsi. I took
- 14 its bulls, its cows, its asses, its rams, its goats, its
- 15 male slaves, its female slaves, its² thy good influence it is, thyself it is who didst (all these things) for me, (O AMEN) !
- 16 The Chief of Maddi sent to me saying : "Thou art my god ! I am thy
- 17 slave ! I am (but) a woman !" When he came to me, he caused the³ to be brought by
- 18 a Messenger. I went to do (honour) to AMEN of Napata my gracious Father :
- 19 I gave thee a great many oxen. The eleventh year, the first month of Pert, the fourth, I sent my
- 20 bowmen to Taqana,⁴ under the (command) of my servant GASAU,
- 21 (for) the so-called BARGA and SAMENSA⁵ had reached the town of Soun.⁶ He struck a great
- 22 blow amongst them, and killed BARGA with SAMENSA
- 23 their Chiefs. Thy good influence (O AMEN), thyself it is who didst (all those things) for me. The sixteenth year, the first month of Sha, the 15th,

¹ Lacuna.

² A word omitted in the tablet.

³ *Adennu*, a word of unknown meaning.

⁴ Or *Maqana*, an unknown town in Nubia.

⁵ *Aps ran-u*. Literally, "count of their names, Barga and Samensa."

⁶ *Soun*, an unknown town near Taqana.

- 24 I sent my bowmen together with my horsemen against
the foes in Makheti.¹
- 25 They struck a great blow amongst (them); my bowmen
made a great slaughter; they took
- 26 their finest cattle. In the eighteenth year, the first
month of Pert, the first, (in the reign of) the Son of RA,
HORSIATEF, ever living, came
- 27 the foes of Rehrehsa, the name of their Chief,
(KHERUAA), in Beroua.² I stopped him: thy good
influence, thy
- 28 two valiant thighs (O AMEN), struck a blow amongst his
(people); I made slaughter amongst them,
- 29 a great slaughter amongst them, I beat him back, and
thyself it is (O AMEN) who didst it for me, that the
foreigners
- 30 arose in the middle of the night and fled. The twenty-
third year, the third month
- 31 of Shemu, the 18th, (in the reign of) the Son of RA,
HORSIATEF, ever living, came the Chief of the land
Rehrehsa,
- 32 ARUA, together with his vassals,³ in Beruà. I struck
- 33 a blow amongst (his people), I made a great slaughter
amongst them, I beat him back, he rose
- 34 (to flee). I made slaughter amongst the people of
Shaikara,⁴ who came (to his aid), having made
- 35 an alliance with him. Thy good fear, thy two thighs
struck the Chief
- 36⁵ (he fled before) my bowmen and my horse-
men. The year

¹ An unknown people.

² Meroè.

³ The printed text has *Kîi*, the paper impression in Louvre gives,
Neb sep(sen).

⁴ An unknown people.

⁵ Lacuna.

- 37 thirty-three, the first month of Per, the 15th, (in the reign of) the Son of RA, HORSIATEF, everliving, I sent to him, AMEN
- 38 of Napata, my gracious Father, to say: "Must I send my
- 39 bowmen against the land Makheti?" He sent to me, AMEN of Napata, saying:
- 40 "Let him send!" I sent spies
- 41 to the number of fifty, with horsemen. The (men of the) four lands of Makheti that were (collected)
- 42 in Takat, my people smote them. No one remained from amongst them! No one escaped
- 43 from amongst them! No one from amongst them took his feet away! No one from amongst them
- 44 proceeded further! . . .¹ My men took their Chiefs.²

RIGHT SIDE OF THE TABLET.

- 1 They began by telling me
- 2 saying: "Goes to the ruin the Temple of the third month of Pert,
- 3 (at which time) there is the feast of PTAH." I built it for thee (again).
- 4 I built thee a golden temple,
- 5 One *house of life* in gold, six houses in wood,
- 6 four pillars of stone. And again, they
- 7 began telling me, saying:
- 8 "The Royal House goes to
- 9 ruin (so much) that people can enter in (it)." I

¹ Lacuna.

² The rendering of this passage is very doubtful.

10 built a Royal House, four
 11 houses in Napata, and fifty houses which I caused
 12 to be surrounded by their walls. And a-
 13 gain I built a¹
 14 each side of which had fifty cubits,
 15 making for the four sides two hundred cubits (in all).
 16 And again, I caused to be planted for thee,
 17 six orchards with one vine
 18 (in each), making six in Napa-
 19 ta. I gave thee the thrice excellent orchards,
 20 which are in Berua, making six (in all).
 21 I caused offerings to be done, every
 22 twelfth night, (to the value of) one hundred and
 fifteen measures of corn, thirty-eight measures of barley,
 23 making (in all) for corn and barley one hundred and
 fifty-three measures.
 24 And they caused, some towns
 25 being in ruins, that I did not
 26 make any exception (in repairing them) from
 27 the ruin¹ And
 28 they caused me to give a feast to OSIRIS
 29 in¹-taï. I gave a feast
 30 to OSIRIS residing in Berua. I gave three feasts
 31 to OSIRIS and ISIS in Merta.
 32 I gave four feasts to OSIRIS and ISIS
 33 in Garr. I gave a feast to
 34 OSIRIS, ISIS and HOR in Sehrosa.
 35 I gave a feast to OSIRI and AMEN-A-
 36 ABDI² in Sakalogà.
 37 I gave a feast to HOR in Karta. I
 38 gave a feast to RA in Mahà.³ I gave

¹ Lacuna.

² *Amen* in the East.

³ Or *Màshà*.

- 39 a feast to ANHOUR¹ in Arotanàï.
40 I gave a feast to OSIRIS in Napata.
41 I gave two feasts of OSIRIS in Nehànà.
42 I gave a feast to OSIRIS and ISIS in Pa-qem.
43 I gave three feasts of OSIRIS in Pnoub, for ever.

¹ *Anhour*, *Ovouris of the Greeks, one of the solar gods, was the local divinity of Abydos. His name appears to signify "He who leads (*an*) the high of heaven (*hour*)."



HYMNS TO AMEN.

TRANSLATED BY

C. W. GOODWIN, M.A.

THESE beautiful poems are contained in the *Anastasi Papyri* in the collection at the British Museum. They have been mostly translated in French by M. F. Chabas, from whose interpretation I have occasionally found reason to differ.

The Papyrus itself is considerably mutilated, and bears no date, but from the character of the script

there can be little doubt that it is of the period of the XIXth Dynasty.

These Hymns have been published by myself with exegetical notes in the *Transactions* of the Society of Biblical Archæology, Vol. II, Part 2, 1873, p. 353; and, as before mentioned, in French by M. Chabas in the *Mélanges Égyptologiques*, 1870, p. 117.



HYMN TO AMEN.¹

1 "OH! AMEN, lend thine ear to him
 2 who is alone before the tribunal,
 3 he is poor (he is not) rich.
 4 The court oppresses him ;
 5 silver and gold for the clerks of the book,
 6 garments for the servants. There is no other AMEN,
 acting as a judge,
 7 to deliver (one) from his misery ;
 8 when the poor man is before the tribunal,
 9 (making) the poor to go forth rich."

 HYMN TO AMEN.²

1 "I cry, the beginning of wisdom is the way of AMEN,³
 2 the rudder of (truth).
 3 Thou art he that giveth bread to him who has none,
 4 that sustaineth the servant of his house.
 5 Let no Prince be my defender in all my troubles.
 6 Let not my memorial be placed under the power
 7 of any man who is in the house My Lord is (my)
 defender ;
 8 I know his power, to wit, (he is) a strong defender,
 9 there is none mighty except him alone.
 10 Strong is AMEN, knowing how to answer,

¹ 2 Anastasi, page 8, line 5, to page 9, line 1.

² 2 Anastasi, page 9, line 2, to page 10, line 1.

³ The Phrase which I have translated "the way of Amen" is literally "the water of Amen." In Egypt the river Nile was the great road or highway, hence by an easy metaphor, the water was used to signify "the way" that is the will, command or rule.

- 11 fulfilling the desire of him who cries to him ;
 12 the Sun the true King of gods,
 13 the Strong Bull, the mighty lover (of power)"
-

HYMN TO AMEN.¹

- 1 "Come to me, O ! thou Sun ;
 2 HORUS of the horizon give me (help) ;
 3 Thou art he that giveth (help) ;
 4 there is no help without thee,
 5 excepting thou (givest it).
 6 Come to me TUM,² hear me thou great god.
 7 My heart goeth forth towards An³
 8 Let my desires be fulfilled,
 9 let my heart be joyful, my inmost heart in gladness.
 10 Hear my vows, my humble supplications every day,
 11 my adorations by night ;
 12 my (cries of) terror . . . prevailing in my mouth,
 13 which come from my (mouth) one by one.
 14 Oh ! HORUS of the horizon there is no other besides
 like him,
 15 protector of millions, deliverer of hundreds of thousands,
 16 the defender of him that calls to him, the Lord of An.³
 17 Reproach me not⁴ with my many sins.
 18 I am a youth, weak of body.⁵
 19 I am a man without heart.
 20 Anxiety comes upon me⁶ as an ox upon grass.

¹ 2 Anastasi, page 10, line 1.

² Tum or Atum, the setting sun, Lord of Heliopolis.

³ Heliopolis the city of Tum.

⁴ Or, "do not censure me."

⁵ Literally, "without his body." It seems to mean weakness, mutilation, or disability.

⁶ Literally, "upon my mouth."

- 21 If I pass the night in¹ and I find refreshment,
 22 anxiety returns to me in the time of lying down."

[The previous compositions are addressed to the Supreme Being, under the names of Amen, Horus, and Tum, all identical with the Sun. But for the old Egyptians the ruling Pharaoh of the day was the living image and vice-gerent of the Sun, and they saw no profanity in addressing the king in terms precisely similar to those with which they worshipped their god. The following address or petition, which also is found in the Anastasi Papyri is a remarkable instance of this.]

HYMN OR ODE TO PHARAOH.²

- 1 "Long live the King !³
 2 This comes to inform the King
 3 to the Royal Hall of the lover of truth,
 4 the great heaven wherein the Sun is.
 5 (Give) thy attention to me, thou Sun that risest
 6 to enlighten the earth with this (his) goodness.
 7 The solar orb of men chasing the darkness from Egypt.
 8 Thou art as it were the image of thy father the Sun,
 9 who rises in heaven. Thy beams penetrate the cavern.
 10 No place is without thy goodness.
 11 Thy sayings are the law of every land.
 12 when thou reposest in thy palace,
 13 thou hearest the words of all the lands.
 14 Thou hast millions of ears.
 15 Bright is thy eye above the stars of heaven,
 16 able to gaze at the solar orb.
 17 If anything be spoken by the mouth in the cavern,

¹ Lacuna.

² 2 Anastasi, page 5, line 6.

³ Literally, "in health, life and strength;" but the king being the subject of the wish I have ventured to Anglicise the phrase as above.

18 it ascends into thy ears.

19 Whatsoever is done in secret, thy eye seeth it,

20 O ! BAENRA MERIAMEN,¹ merciful Lord, creator of
breath."

[This is not the language of a courtier. It seems to be a genuine expression of the belief that the king was the living representative of Deity, and from this point of view is much more interesting and remarkable, than if treated as a mere outpouring of empty flattery.]

¹ The king Menepthah son of Rameses II., and his immediate successor.



INSCRIPTION
OF
THE DESTRUCTION OF MANKIND.

TRANSLATED BY
EDOUARD NAVILLE.

THIS inscription is engraved on the four walls of a small chamber called that of the cow in the tomb of Seti I.; the text has been published for the first time in the first part of the fourth volume of the *Transactions of the Society of Biblical Archæology*, Pt. I., Vol. IV., p. 1 and foll., and accompanied by a translation. The present translation does not comprise the whole of the inscription, lines 44-45 which give the description of the celestial cow have been omitted, as well as the end from line 84 which contains a hymn to the gods of the East. A revision of my French

translation has led me to adopt some slight changes and to make a few additions which will be found in the English version.

Unfortunately the bad state of the walls of the tomb has produced great gaps in one of the most important parts of the inscription ; but there is reason to think that in the tomb of one of the later monarchs named Rameses there is a reproduction of the same inscription, which may perhaps enable us to restore the original text at a future period.



DESTRUCTION OF MANKIND.

PLATE A.¹

1 the god being by himself, after he has been established as King of men and the gods together, there was

2 His Majesty, living and well, in his old age. His limbs are of silver, his flesh of gold, his articulations of genuine lapis lazuli, there was

3 mankind. Said by His Majesty, living and well, to his followers : I call before my face SU,²

4 TEFNUT, SEB, NUT,³ and the fathers and mothers who were with me when I was still in NUN,⁴ and I prescribe to NUN who brings his companions

5 with him : bring a small number of them, that the men may not see them, and that their heart be not afraid. Thou shalt go with them into the sanctuary, if they agree with it

6 until I shall go with NUN to the place were I stand, When those gods came those gods in his place ; they bowed down

7 before His Majesty himself, who spake in the presence of his father, of the elder gods, of the creators of men and of wise beings, and they spake in his presence,

¹ These plates are those of the *Transactions of the Society of Biblical Archaeology*.

² A solar god, brother of Tefnut.

³ Wife of Seb or Saturn.

⁴ Deity of the heavenly water.

- 8 (saying) Speak to us that we may hear it. Said by RA¹ to NUN: Thou firstborn of the gods whose issue I am, and you ancient gods, behold the men
- 9 who are born of myself; they utter words against me; speak to me what you will do in this occurrence; behold, I have waited, and I have not destroyed them, until I shall have heard
- 10 what you have to say. Said by the Majesty of NUN: My son RA, thou god greater than he who is his father, and who created him; I remain (full of)
- 11 great fear before thee; let thyself consider in thy heart (what we have to do). Said by the Majesty of RA: Behold, they are running away over the whole land, and their hearts are afraid
- 12 Said by the gods in the presence of His Majesty: May thy face allow us to go, and we shall smite those who plot evil things, thy enemies, and let none (remain among them)
- 13 go as HATHOR.² The goddess started, and she smote the men over the whole land. Said by the Majesty of the god: Come in peace, HATHOR, thou hast done (what I had prescribed).
- 14 Said by the goddess: I am living, that I have prevailed over men, and my heart is pleased. Said by the Majesty: I shall prevail over them, (and I shall complete)
- 15 their ruin. And during several nights there was SECHET³ trampling the blood under her feet as far as Heracleopolis. Said by (the Majesty of RA)
- 16 I call before me my Messengers; let them hasten, and

¹ The "Sun" or Helios.

² The Egyptian Aphrodité or Venus.

³ Wife of Ptah, allied with Bast or Bubastis.

- run, and hurry to the utmost of their strength, and the Messengers (came)
- 17 immediately. Said by the Majesty of the god: Let them begin with Elephantine, and bring to me fruits in quantity. And when the fruits had been brought, they were given
- 18 the Sekti of Heliopolis was grinding the fruits while the priestesses poured the juice into vases; and those fruits were put in vessels (with the)
- 19 blood of men; and there were made seven thousand pitchers of drink. And there came the Majesty of the King of Upper and Lower Egypt, with the gods to see the drink after he had ordered
- 20 to the goddess to destroy the men, in three days of navigation. Said by the Majesty of RA: It is well done, all this. I shall now protect
- 21 men on account of this. Said by RA: I raise now my hand that I shall not destroy men. The Majesty of the King of Upper and Lower Egypt, RA, ordered

PLATE B.

- 22 in the midst of the night to pour out the water of the vessels, and the fields were entirely covered with water through the will of the Majesty of the god; and there came
- 23 the goddess at the morning, and she found the fields covered with water and she was pleased with it and she drank to her satisfaction, and she went away satisfied, and she saw no
- 24 men. Said by the Majesty of RA to this goddess: Come in peace, thou gracious goddess, and there arose

- the young Priestess of Amu.¹ Said by the Majesty of RA:
 25 to the goddess: I order that libations be made to her at
 every festival of the new year, under the direction of my
 Priestesses. Hence comes that libations are made under
 the direction of Priestesses at the festival of HATHOR,
 26 through all men since the days of old.
 Said by the Majesty of RA to the goddess: There is a
 burning disease which torments me. What is it that gives
 27 me pain? Said by the Majesty of RA: I am living that
 my heart is weary to be with them (the men); I have not
 at all destroyed them; it is not a
 28 destruction which I have done myself. Said by the gods
 who followed him: Away with thy weariness; thou hast
 obtained all thou desirest. Said by the Majesty
 29 of the god to the Majesty of NUN: My limbs are
 suffering long ago. I cannot walk, until I reach another
 (to support me). Said by the Majesty of NUN: My son
 Su, thou shalt do
 30 thy father in his creations. My daughter
 NUT, put Said by NUT: As it seems to my
 father NUN
 31 there was NUT the Majesty
 of RA on her back there were the men.
 32 and they saw him on the back of
 (cow;) said to him by the
 33 men: let us smite the enemies, the rebels

 34 His Majesty arrived in the sanctuary the cow
 with them; the earth was in darkness; when
 he gave light to the earth in the morning, the men
 35 were going forth, bearing their bows shoot

¹ Name of a place or town.

their arrows against my enemies. Said by the Majesty of the god: your sins are behind you, destruction of enemies

36 removes destruction to destruction. Said by the Majesty of the god, I have resolved to be lifted up;

37 who is it whom NUT will trust with it? and there arose Said by the Majesty of the god: Remove me from them, carry me that I may see

38 and there arose and the Majesty of the god saw the inner part (of the sanctuary) and he said: I assemble and give the possession

39 of these multitudes of men, and there arose Said by the Majesty of the god: Let a field of rest extend itself, and there arose a field of rest. Let the plants grow

40 there, and there arose the field Aalu.¹ I establish as inhabitants all the beings which are suspended in the sky, the stars, and NUT began

41 to tremble very strongly. Said by the Majesty of RA: I assemble there the multitudes that they may celebrate thee, and there arose the multitudes. Said by the Majesty of RA:

42 My son SU, take with thee my daughter NUT, and be the guardian of the multitudes which live in the nocturnal sky;

43 put them on thy head, and be their fosterer; hence comes that

44 this chapter is said to the cow which is called the multitude of beings.

[The description of the cow is omitted.]

56 Said by the Majesty of the god to THOTH: Call before

¹ Name of the Egyptian *Elysium*.

me the Majesty of SEB, saying: Hasten, come immediately. When the Majesty of SEB arrived, the Majesty of the god said: Be the guardian

57 of thy serpents which are in thee, let them fear me such as I am, thou shalt know their wisdom, and afterwards thou shalt go to the place in which is my father NUN, and thou shalt tell him:

58 Be the guardian of the reptiles of land and water, and afterwards thou shalt write in all the abodes in which are thy serpents, saying: Beware to take hold of anything; let them know that for a long time

59 I have been giving them light, and all that concerns them belongs to their father and thou art their father in this land eternally. Beware afterwards of those enchanters

60 whose mouth is subtle, through whom I am enchanted myself, if I I cannot preserve myself, because of the long time which

61 has been before (because of my old age); I send them to thy son OSIRIS. Be the guardian of their children; for the hearts of their elders are perverted through their intelligence, they do what

62 they like, on the whole earth, through the charms which they have in their bodies. Said by the Majesty of the god: I call before me THOTH, and THOTH came immediately. Said

PLATE C.

63 by the Majesty of the god to THOTH: Come let us leave the sky

64 and my abode, because I wish

65 to make a luminary

66 in the inferior sky and in the deep region

- 67 where thou inscribest the inhabitants, and thou art the
guardian of
68 those who do
69 evil
70 the followers whom my heart hates.
71 But thou art my abode, the god of my abode ; behold,
thou wilt be called THOTH, the abode of RA. I shall
give thee to send and there arose the ibis of
THOTH. I shall
72 give thee to raise thy hand in the presence of the gods,
greater than the and there arose the two wings
of the ibis of THOTH ; I shall give thee to embrace
73 the two parts of the sky, with thy beauty and with thy
rays, and there arose the moon-crescent of THOTH. I
shall give thee to turn thyself towards the Northern
nations ; and there arose the cynocephalus¹ of THOTH
which is
74 in his escort. Thou art under my dominion. All eyes
are open on thee, and all men worship thee as a god.
He who says those words himself
75 is anointed with balsam and oil ; a censer is in his hand,
and incense
76 behind both his ears ; his lips are purified with *bet*, and
he is clothed with two new
77 tissues ; he is washed with pure water and has put on
sandals
78 of wood ; the sign of MA² is on his tongue in fresh colour
roi of the scribes. When THOTH intends
79 to read this Book to RA, he purifies himself during nine
days. The prophets and the men must do

¹ Sacred ape of the god Thoth or Chons.

² The goddess of truth.

- 80 the same ; he who reads it, and makes all the ceremonies which are prescribed in this book
81 his life time is multiplied . . . added ; he has his eyes,
82 he has all his limbs, his steps are not hindered
the men. He is like
83 RA himself on the day of his birth ; his property is not lessened, and his monument is not destroyed.¹

¹ A kind of rubric.



EGYPTIAN MAGICAL TEXT,

FROM A PAPYRUS IN THE BRITISH MUSEUM.

 TRANSLATED BY

S. BIRCH, LL.D.

THE Papyrus of which the following is a translation, is in the British Museum, and came from the collection of Mr. Salt (No. 825). It is very fragile, and of a very dark brown colour, of a softer texture than the material usually employed. Unfortunately the beginning is not complete, so that it is not possible to know the number of pages that are wanting. It still contains twenty pages of hieratic writing of nine lines to the page, and the careful and distinct hand in which it is written shows it to have been part of a book. The text is as yet unpublished, greater interest attaching to the class of historical papyri,

but it resembles in its contents the papyri of Leyden and the Louvre, especially those recently published by M. Maspero, *Memoire sur quelques papyrus du Louvre*, 4to., Paris, 1875. Besides the hieratic text the papyrus contains some vignettes and hieroglyphic inscriptions in the secret or later hieroglyphs, which appear in use as early as the XIXth Dynasty, but the present papyrus appears to have been written between the period of the XXIst and XXVIth Dynasties. It is divided into sections, or chapters, like the *Ritual*, and appears to be one of a magical class. Its chief interest is the esoterical explanations it affords of the growth of plants.



MAGICAL TEXTS.

PAGE 1.

- 1 It is said by night not by day, which would bring evil
 2 on earth. The gods put their hands on their heads the
 earth is shaken.
 3 When he goes forth the morn remains, the sky . . .¹ in
 4 the earth is broken to pieces, the waters are in confusion
 and are no longer navigable.
 5 The . . .¹ (gods) listen : mankind complains, the souls weep.
 6 The goddesses, men, souls, the dead, animals
 7 complain much,
 8 . . .¹ the heart . . .¹ they bring . . .¹

PAGE 2.

- 1 causes strength to be doubled, and flame renewed. It is
 the liquid spirit the SUN gave to his son. When HORUS
 2 weeps, the water that falls from his eyes grows into
 plants producing a sweet perfume. When BABA² lets fall
 3 blood from his nose, it grows into plants changing to
 cedars, and produce turpentine instead of the water.
 4 When SHU and TEFNUT³ weep much, and water falls from
 their eyes, it changes into plants that produce incense.
 5 When the SUN weeps a second time, and lets fall water
 from his eyes, it is changed into working bees ; they work
 6 in the flowers of each kind, and honey and wax are
 produced instead of the water.
 7 When the SUN becomes weak, he lets fall the perspiration
 of his members, and this changes to a liquid.
 8¹ linen, it has become . . .¹
 9¹

¹ Lacunæ.² Typhon, the Greek Babys or Bebôn.³ Twin children of the Sun, male and female.

PAGE 3.

- 1 much, he bleeds, and the blood changes to salt . . .¹
chooses them for remedies, the SUN coming from
- 2 which they give to the divine members. When the SUN is
weak he perspires, water falls from his mouth to the earth,
and changes to the plants
- 3 of the papyrus. When NEPHTHYS² is very weak, her per-
spiration flows and is changed to the plant *Tas*.
- 4 The region of Benben and Ai, when the SUN sits there,
he perspires
- 5 there. The region of Tami, when PTAH sits there, he
perspires. Regions Tatta and Ha-
- 6 tefa, when OSIRIS sits there, his perspiration falls there.
The two gorges of Elephantine . . .¹
- 7 perspires there. SHU and TEFNUT give it to the divine
members, they produce them in . . .¹
- 8 he opens his mouth divine in this day
- 9 by his orders. The gods SHU

PAGE 4.

- 1 and TEFNUT, SEB, NU, HORUS, ISIS, NEPHTHYS, THOTH,
vivify him daily, SHU and TEFNUT
- 2 are full of solicitude for the substance of the heart, they
weep much, they place a book
- 3 on him, it is the hair of a scorpion, the great one of the
SUN, called the devouring throat
- 4 which swallows the . . .¹ he is on earth and is the
strangler.
- 5 He has been called the . . .¹ he who leads the over-
thrown, who swallows the wicked ones.
- 6 SHU and TEFNUT place their son HORUS son of ISIS,
on the . . .¹

¹ Lacuna.² Sister of Osiris and Isis.

7 throne of his father, they upset SET,¹ they drag (him) to the secret place of punishment in the East.

8 HORUS kills him in his name, the god strangles

9 the wicked enemies that are there, the gods and goddesses protect this god in his divine being,

PAGE 5.

1 each day upsetting the wicked ones for ever in the land of Uasbuasb, of Ab, of Sesu,

2 of Testes, of Khnem. SET's blood falls in the cities ; this is the Eastern palm tree. For the wax . . .² all made for the wicked ones

4 to destroy the bad race, and to prevent his soul from escaping punishment.

5 Do not sit down yourself there, enter not there, for it is the great region of the benefactor who

6 protects the King in his palace ; they therefore bring them and place them under

7 SEKHET, vomiting flames against the wicked ones to suffocate them. As to the palm tree of the West,

8 it belongs to OSIRIS. Oh ! fatal words keeping the heart of the Magic Book.

9 The 20th Thoth is the day to receive the Book of Orders. Life

10 and death proceed from it : the Magic Book was incorporated in that day. This hidden book triumphs

PAGE 6.

1 over enchantments, connects ligatures, prepares ties, destroys the lock. Life and death proceed from it. Come not beneath its influence.

2 If any one falls in its power, he dies (as if killed by blows) forthwith. Go not very far, for life and death are in it ; the Scribe of . . .² has made it in his name for the Treasury.

¹ Typhon, enemy and brother of Osiris.

² Lacuna.

- 3 The oar of the lake is HORUS who overthrows
 4 his accusers, he draws them from the region of Eastern
 Hut. The lake-oar is the tamarisk tree, having seven
 ells, and two *spithams*,¹ it makes the third.
 5 A club has been brought from the Eastern region by the
 SUN, and he overthrows his enemies therewith. It is
 four *spithams* high. There are four mansions of life
 6 at Abydos, (each) is built four stories high and is in-
 ternally wainscoated with palm wood. There are four
 mansions of life
 7 OSIRIS is master thereof. The four houses are ISIS,
 NEPHTHYS, SEB and NU. ISIS is placed in one, NEPHTHYS
 8 in another, HORUS in one, TAHUTI in another, at the
 four angles: SEB is above, NU
 9 is below. The four outer walls are of stone. It has
 two stories, its foundation is sand
 10 its exterior is jasper, one is placed to the South, another
 to the North, another to the West, another to the East.

PAGE 7.

- 1 It is very hidden, unknown, invisible, nothing save
 the Solar disk
 2 sees it. It escapes men that go there. The SUN's
 Librarians, the Treasure Scribes are within. SHU . . .
 3 he who causes to retrograde, is HORUS who strikes the
 enemies of his father OSIRIS. The writer of his divine
 books is THOTH
 4 who vivifies it each day, its excellency is neither seen
 nor heard. The body of water is hidden going
 5 to plunge the Amu who do not go there: though near,
 he does not see it. This book
 6 is that which is therein. The souls of the SUN are
 around; this great god approaches them to kill his enemies.
 Those that dwell there are

¹ The Egyptian span.

7 the SUN's Librarians. The SUN's servants protect his son
 OSIRIS daily. SHU and TEFNUT make charms
 8 to fascinate these wicked conspirators. TEFNUT changes
 her shape into a club of four *Spithams* (long) inside of
 9 this place, facing the room wherein the god dwells, she
 makes a crown of divine flowers round the neck of this god,
 10 she decorates her own neck, she is like fire against the
 wicked ones, like the North wind to the nostrils of her
 son OSIRIS.

PAGE 8.

1 SHU takes the shape of an eagle's wing; he makes a lock
 or tress of sheep's wool to go round this god's neck; it is
 2 placed on the throat of (OSIRIS). SHU gives breath to the
 nostrils of his son OSIRIS to repel his enemies, they are
 repulsed
 3 from his members. He makes this body protected, he
 watches over the King in his palace.
 4 SHU says: O thou shut in the Solar disk, hidden in thy
 house! O you enemies who retain the breath far from him
 turn
 5 your faces. A lock of hair has been made to suffocate
 your souls. I am SHU who destroys your bodies. TEFNUT
 says
 6 O thou; hidden by the roof; hidden by the door
 lock, the cowards are upset by thy blows! I am
 7 TEFNUT, thundering against those who are kept on the
 earth, who are annihilated for ever. SEB says
 [Here follow some secret hieroglyphs.]
 8 NU says: the god NU is hidden in the divine mystery.
 SEB is hidden

PAGE 9.

1 in his shape, ISIS protects him, NEPHTHYS watches over
 him, as protectors of the lock of the fiery lake of the
 sea proceeding in its course.

- 2 The accusers live and die ! your souls are annihilated,
 your bodies are not preserved, your souls are annihilated,
 you are no longer on this earth.
- 3 . . . ¹ drags their enemies before the King. Retrograde
 ye damned, the son of TEFNUT resists, he prevails against
 the wicked ones
- 4 by the hair of a cow, passing yesterday, carrying to day
 the blood of the mystic eye, the skin of the head of a
uræus serpent, the eye
- 5 of a dwarf, "Lord of the waters, rejoicing, raising
 and lowering the gate of heaven soul of souls, creation of
 creation, only one created"² in the South and in the
 North, very hidden
- 6 in his members, hidden in his greatness, thou the type
 who lives by thy life.
- 7 O ye wicked ones, the flames of AMEN-RA are in his
 members, they cannot be extinguished at all,
- 8 ever devouring your bones. His shape is hidden, his
 type is hidden
- 9 his name is unknown, he repels the children emanating
 from him he gives the flame
- 10 to you, ye are consumed.

[Then are depicted four regions or amulets.]

- 1 A circle of a green herb, a drop of well-water. The
 following objects must be placed therein : the heart of a
 jackal, the nostril of a pig, the urine of an ape. This is
 followed by
- 2 a plate of beaten gold wherein an eagle's wing is to be
 figured.
- 3 An heart-formed object ; opposite which is written
 hieratically : "Thou triumphest over thy enemies." In the
 interior are secret hieroglyphics or unintelligible anaglyphs.
- 4 A crocodile carrying a feather on its head, sitting on a

¹ Lacuna.

² The words between inverted commas are in the secret writing.

particular shaped wheel; inside the wheel is an *uræus* serpent; a legend relative to a crocodile calls it: "The turner of destruction crocodile, that which nurtured by impurity, the great truth, burning its enemies by the entire revolution of the hole."¹ The *Uræus* legend calls it "The great mother, mistress of the burning hole, burning with its figure, mistress of shade, nurtured with blood, mistress of the unfaithful she, nourished by him." It is said of the region "this region is detestable, it sees the² of a father by his son, it cannot be seen or heard."

PAGE 11.

- 1 The burning brasier³
- 2 The great fire-basin
- 3 prepared by him who affrights
- 4 the overthrown: he that is headless
- 5 the place of death, the place
- 6 of life: the great rock
- 7 throwing fire against SET and his companions.

PAGE 12.

- 1 The fire coming from the mouth against the wicked ones (name of first ape).⁴
- 2 The Mistress of flame burning the accusers (name of second ape). Living off the
- 3 blood of the overthrown (name of third ape) Mistress of death who lives
- 4 by seizing (name of fourth ape). The one is made for the throat band
- 5 of him who hides his name; the other is made
- 6 for the throat band of the SUN, another
- 7 is made for the throat band of ПТАН.

¹ *Karrt*, "hole" or "lock," it is applied to the abodes of the damned in Hades.

² Lacuna.

³ *Aχu*, "brasier" or "censer."

⁴ Perhaps the names of the apes and braziers, cap. cxxvi. of the *Ritual*.

8 another is made for the throat band of OSIRIS,

[Below in a square is painted an Asiatic man, bearded, kneeling and tied at the elbows to the god Nub, with an animal's head and ears cut off; these two images are back to back. On the side of Nub are read:]

The accusers have failed, the vile SET with his companions.

[On the Asiatic's side are read:]

The vile hardened hearts.

[Below this scene are four adoring apes to which the aforesaid legends refer.]

PAGE 13.

- 1 Mistress of place of punishment, or mistress of fire, by which she prevails (name of first serpent).
- 2 Very terrible in battle (name of second serpent). Mistress of tears
- 3 who lives off them (name of third serpent). She whose sparks subdue (name of fourth serpent). They are
- 4 the words of the books or chapters, to overthrow enemies.
- 5 The Book to place Enemies in the Fire, the one to Drive away the Foe:
- 6 That to Destroy Enemies.

[Below a vignette with four *uræi* serpents.]

PAGE 14.

- 1 The four brasiers are
- 2 The mistress of theft living by it:
- 3 she whose figure is red against the profane:
- 4 the groaning figure:
- 5 living off the living.
- 6 These are the titles of the four books: the Old
- 7 Book; the Book to Destroy
- 8 Men; the Great Book;
- 9 the Book to be as God.

PAGE 15.

[The vignette of this page represents the house of Osiris whereof the preceding pages speak in detail. The house is square, the god stands in the interior on a pedestal cubit-shaped emblem of Truth. Below is an oval bearing the name of the goddess, Neith and the Nine Bows, emblems of foreign nations. Before the house is hieratically written :]

O thou daily hidden one

[The house has a door at each cardinal point; in an interior angle is the emblem of life. At the exterior angles are the names of Horus, Thoth, Isis, and Nephthys. In the middle of the sides is written :]

Very hidden, very reserved.

PAGE 16.

- 1 Chapter to Open the Gate of this House : "I have opened heaven I have opened earth I enter. O ye Western and Eastern doors
- 2 let me enter ; I am the wind passing by you.
- 3 Chapter to Open the Place of the Chapel of Seat of NEITH. I am the seat of NEITH, hidden
- 4 in the hidden, concealed in the concealed, shut up in the shut up, unknown I am knowledge.
- 5 I am the lion of the ape, I am the hidden in flame, which never ceases, heaven
- 6 is closed, the waters are shut up ; where waters are terrible flame is quiet. SEB the goddess of NU and the god NU come to-
- 7 gether, they are detained. The disk is wanting above. Your protection . . . ¹ the dwelling of NEITH
- 8 is the (gorge)² of ENHUR,³ god of Tenu⁴ the mystical. He is hidden in the way of the (gorge);²
- 9 it is the mystery of magic, and the salvation of some one. The words of SHU, when he made his son triumph, and placed his enemies
- 10 under him : he placed the talisman at the throat and

¹ Lacuna.

² Throat.

³ Onouris or Mars.

⁴ Tenu, Silsilis.

saved him (from his enemy). He made him safe thereby.
SHU wept

- 11 when he was beaten by him. He gives life to Kami¹ in a moment, by the breath of his mouth giving motion to OSIRIS. The words of
12 SHU after placing the talisman to his throat, I am the daily hidden genius who hides himself beneath life, burning

PAGE 17.

- 1 in his hole, protected by the talisman
2 which masters every foreigner, country South, North, West, East, who oppose
3 dead or living ones subject to this god. The palm tree
4 becomes like OSIRIS in Niti.
5 THOTH took it to bind OSIRIS to the great crown.
6 The palm . .² by order of the seventeenth and nineteenth, twenty-fourth and twenty-fifth days of the month Thoth

[The amulet is against the *Pet-ma*, Brugsch, *Geographie*, l. 49, Nos. 282-5, at the end of the 7th line after the master of Silsilis is with *Ta* or *At s'ta feka*, mystic passage of "The Eradicator." Now come in secret characters the ingredients to be mingled for magical results.]

PAGE 17.

[1st line shows a marine monster like a dolphin with four feet and a tail ending in a serpent's head. *San-nu Hut-ur*, "Plunger of the Sea," followed by the Nile god.]

- 1 The plunger of the Sea.³
2 A jar of sand.
3 Divine incense.
4 Incense of SHU and TEFNUT.
5 A jar of wine for AMEN-RA.
6 Nile water mixed with a jar of wine.
7 Take a jar of oil, foam of the liquid called *shot*,⁴ and wine, wash it making thereof a *nefer*.⁵

¹ Egypt.

² Lacuna.

³ A dolphin.

⁴ "Spirits of Wine," or "Effervescing Wine."

⁵ "A compound," or "good compound."

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First Formula: In the place where one makes the image of OSIRIS, who dwells in the West, flowers of the sea water 4 jars; 4½ jars of sand or sea weed; 2½ jars of essence of cedar oil; 2½ jars of liquid *shot*, put in a mystic pot of earthenware firm in his hands, and 10 *uræi* serpents shaped like the white crown on the head. Do not consider the work unknown. One grain of incense, one smoke or fumigation, 2 jars of bitumen, 2 wax candles, 2½ jars of foam of (*tas*).

Thou hast done all he has done, he will make the breath return, he embalms the work, he is unknown.

Second Formula: 2 grains of incense, 2 fumigations, 2 jars of cedar oil, 2 jars of *tas*, 2 jars of wine, 2 jars of liquid *shot*. At the place of thy heart, they embalm strongly. Thou art protected (against accidents) of life; thou art protected against a violent death; thou art protected against fire, thou escapest in heaven, and thou art not ruined on earth. He has been saved from (death) and has not been consumed by the gods.

PAGE 19.

- 1 If one proceeds under it, one dies in that time, the mystery is very great.
- 2 The Sun is OSIRIS. Make him . . .¹ with thy own hand and with thy smallest finger.
- 3 He is placed as a mummy of the tree *amam* and sycamore . . .¹ 2 cubits 1 digit high;
- 4 his side being in a sheep, and the hind part
- 5 being of reed. Behind is a sanctuary of fine gold of
- 6 8 cubits 2 digits high, the . . .¹ of the sanctuary of cedars 10 cubits 2 digits high;
- 7 his lower part made *s'ent*² wood of Sesou 3 cubits broad the

¹ Lacuna.² Acacia, or *sont* wood.

8¹ of reeds in the interior. Put this behind the vase.

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[Vignette containing Osiris standing at the right, holding a sceptre with his two hands ; behind the god is the figure of the goddess Pasht, with this inscription :]

Thy mother TEFNUT vivified thee.

[Before Osiris is a standing lioness carrying the crown *atf*, and vomiting fire. Behind Tefnut is Nephthys and behind Pasht is Isis. After this scene, one sees a square surmounted by a lioness, crowned with the *atf*; one side the square is a sheepskin stretched, in the behind of which is Osiris standing, turning to the right. This object has analogous legends with the names of the gods Amen-Ra and Ptah, the title of Osiris ; "He who Dwells in the West," and the following explanations :]

SHU is thy father, he vivifies thee ; thy father is SET thy mother is NU, they vivify thee.

[On the right one sees a lioness couchant carrying the crown *atf*; her mouth exhales fire ; she is called "MENTI," name of a lion-headed goddess :]

Who breathes fire at night.

[Below this lioness are four *uraei* serpents each wearing a head ornament in symbol. The first wears the *hut* or white crown, probably represents Sati, the *Egyptian Juno*. The second wears the red crown *teshr* of Neith, the *Egyptian Minerva*, the third wears a solar disk and represents a goddess attached to the Sun-god's pure disk. The fourth wears the lunar disk, ordinarily only worn by the ibis, cynocephali, and the emblem of the Moon's masculine type ; but as Thoth has a feminine type, so may the Moon have one too. The two ends of the vignette are terminated by two gods each wearing four feathers. Their heads are in shape a rolled object, ending behind with a feather or something analogous. "He gives the North wind to thy nostrils." The other legend is solely the word "wind." Seem to be the types of Shu.]

¹ Lacuna.

THE SONG OF THE HARPER.

 TRANSLATED BY
LUDWIG STERN.

THE text of the following song, found in the tomb of Neferhetep at Abd-el-Gurnah, is a good specimen of Egyptian poetry of the XVIIIth Dynasty. It was first copied by Mr. Dümichen (*Historische Inschriften* II. 40,) and subsequently by myself. In addition to a translation in the *Zeitschrift für ägyptische Sprache* 1873, p. 58, I gave some critical observations in the same journal of 1875. Professor Lauth of Munich translated it in an appendix to his essay on the music of the ancient Egyptians.

The song is very remarkable for the form of old Egyptian poetry, which like that of the Hebrews delights in a sublimer language, in parallelisms and antitheses, and in the ornament of a burden; no doubt it was sung, and it seems to be even rythmic, forming verses of equal length.

Ured urui pu mā
Pa shau nefer kheper
Khetu her sebt ter rek Rā
Famāu her at r ast-sen.

Though part of the text is unhappily much mutilated, we yet may gather the general ideas of the poem from the *disjecta membra* which remain.

It is a funeral song, supposed to be sung by the harper at a feast or anniversary in remembrance of the deceased patriarch Neferhetep, who is represented sitting with his sister and wife Rennu-m-ast-neh, his son Ptahmes and his daughter Ta-Khat standing by their side, whilst the harper before them is chanting. The poet addresses his speech as well to the dead as to the living, assuming in his fiction the former to be yet alive. The room of the tomb, on the walls of which such texts were inscribed, may be thought a kind of chapel appointed for the solemn rites to be performed by the survivors. The song which bears a great resemblance to the *Song of the House of King Antef*, lately translated by the eminent Mr. Goodwin, affords a striking coincidence with the words which *Herodotus* (II. 78)¹ asserts to have been repeated on such occasions, whilst a wooden image of the deceased, probably the figure called *usheb*, was circulating among the guests. "Look upon this!" they said, "then drink and rejoice, for thou shalt be as this is."

¹ See *Records of the Past*, Vol. IV., p. 117.



THE SONG OF THE HARPER.

[Chanted by the singer to the harp who is in the chapel of the Osirian, the Patriarch of Amen, the blessed Neferhotep.]

He says :

The great one is truly at rest,
the good charge is fulfilled.

Men pass away since the time of RA,¹
and the youths come in their stead.

Like as RA reappears every morning,
and TUM² sets in the horizon,

men are begetting,
and women are conceiving.

Every nostril inhaleteth once the breezes of dawn,
but all born of women go down to their places.

Make a good day, O holy father !

Let odours and oils stand before thy nostril.

Wreaths of lotus are on the arms and the bosom of thy
sister,

dwelling in thy heart, sitting beside thee.

Let song and music be before thy face,
and leave behind thee all evil cares !

Mind thee of joy, till cometh the day of pilgrimage,
when we draw near the land which loveth silence.

Not³ peace of heart³ his loving son.

Make a good day, O blessed NEFERHOTEP,
thou Patriarch perfect and pure of hands !

He finished his existence . . (the common fate of men).

Their abodes pass away,
and their place is not ;

they are as they had never been born
since the time of RA.

(They in the shades) are sitting on the bank of the river,
thy soul is among them, drinking its sacred water,

¹ The Sun.

² A form of the Sun god of the West, the chief god of Heliopolis.

³ Lacuna.

following thy heart, at peace¹
 Give bread to him whose field is barren,
 thy name will be glorious in posterity for evermore ;
 they will look upon thee¹
 (The Priest clad in the skin)² of a panther will pour to
 the ground,
 and bread will be given as offerings ;
 the singing women¹
 Their forms are standing before RA,
 their persons are protected¹
 RANNU³ will come at her hour,
 and SHU will calculate his day,
 thou shalt awake¹ (woe to the bad one !)
 He shall sit miserable in the heat of infernal fires.

Make a good day, O holy father,
 NEFERHOTEP, pure of hands !
 No works of buildings in Egypt could avail,
 his resting place is all his wealth¹
 Let me return to know what remaineth of him !
 Not the least moment could be added to his life,
 (when he went to) the realm of eternity.
 Those who have magazines full of bread to spend,
 even they shall encounter the hour of a last end.
 The moment of that day will diminish the valour of the
 rich¹

Mind thee of the day, when thou too shalt start for the land,
 to which one goeth to return not thence.
 Good for thee then will have been (an honest life,)
 therefore be just and hate transgressions,
 for he who loveth justice (will be blessed).
 The coward and the bold, neither can fly, (the grave)
 the friendless and proud are alike
 Then let thy bounty give abundantly, as is fit,
 (love) truth, and Isis shall bless the good,
 (and thou shalt attain a happy) old age.

¹ Lacuna.

² The panther's skin was the special characteristic of the dress of the priest of Khem the vivifier.

³ Rannu, an Egyptian goddess who presided over the harvest.

THE
 STORY OF SANEHA,
 AN

EGYPTIAN TALE OF THE XIIIth DYNASTY.

TRANSLATED BY
 C. W. GOODWIN, M.A.

THE following Egyptian narrative of an autobiographical kind may serve to vivify two very ancient kings, already well known to us by monuments, Amenemha I. and Osirtesen I., the first two sovereigns of the twelfth dynasty. The papyrus from which this narrative is taken is preserved in the Museum of Berlin, having been purchased by Dr. Lepsius for that collection in London many years ago. A fac-simile of this manuscript and of three others in the same handwriting was first published in 1860, in the concluding volume of that gigantic work *Denkmäler Ägyptens*, Abth. vi., Bl. 104 and foll. All four papyri remained undeciphered, notwithstanding

their tempting appearance, until 1863, when the task was undertaken simultaneously by M. Chabas and the writer of the present version, but without concert or communication. M. Chabas produced the result of his researches in November, 1863, in a work entitled *Les Papyrus Hiératiques de Berlin, recits d'il y a quatre mille ans*. The present writer read his translation to the Society of Antiquaries, in the month following, after having seen the work of M. Chabas, but without having occasion to make any material alteration in consequence. The two translations in fact, if not precisely identical, agreed in all essential points.

The four Berlin papyri appear to be the work of the same hand, yet the writing varies very much in different parts. The best written parts are those where the lines are vertical; when the scribe had got tired of this arrangement, or, perhaps, when he was afraid of wanting room, he lapsed into the ordinary horizontal arrangement of lines, and his writing becomes careless and bad.

No. 1, the subject of this translation, wants the commencement; but there remain three hundred and eleven lines or columns. In some parts the divisions of sections are distinguished by headings in red ink.

Nos. 2 and 4 contain portions of an extremely curious legend of a rustic, who is robbed of his asses by a tyrannical officer, and brings his complaint to the governor of the province. The governor, at the

suggestion of King Nebkara, the last monarch it seems of the IIIrd Dynasty, affects to despise the appeal, for the purpose of testing the veracity or the perseverance of the rustic, who utters a series of eloquent harangues, all of which are taken down in writing to be reported to the king. This primæval law case unluckily wants the final decision, which we may be satisfied, however, was in the rustic's favour. The two papyri in which this story is contained are not parts of the same copy. The text of No. 2 coincides towards the end with the beginning of that of No. 4, so that they must be parts of two different copies. A small part of a third copy which supplies the beginning of the story exists in the British Museum.

The Berlin papyrus No. 3 contains the concluding part of a sort of poetical effusion, not very easy to characterize.

Nothing has been recorded as to the finding of these papyri; we know not whether they came from a Theban or a Memphite tomb, or whether from some other kind of repository; for it seems strange that works of this kind should be buried with the dead. If they came from a tomb they may have been pieces copied by the occupant with his own hand, and which he delighted to peruse when alive. From the style of the handwriting, and from various peculiarities in the language, they may be unhesi-

tatingly assigned to the XIIth or XIIIth Dynasties, that is to the old Egyptian empire, previous to the invasion of the Hykshos. When the dominion of Egypt was restored, and the Asiatic invaders expelled, a certain change had taken place in the Egyptian language and writing, so that monuments of this later period are easily distinguishable from those which belong to the ancient kingdom.

The papyrus No. 1, with which we are now principally concerned, purports to have been composed in the XIIth Dynasty, and relates, as we have said, to events in the reigns of its first two kings. The copy at Berlin is not the composer's autograph, as it closes with the scribe's note that it had been copied from beginning to end, as found in the original. In all probability then the actual text dates from the reign of one of the later kings of the Dynasty. It belongs to one of the most remarkable periods of Egyptian history, about which we happen to be very well informed by the monuments. With the exception of the book of the *Proverbs of Ptahhotep*, preserved in the Bibliothèque Nationale, and the *Ritual of the Dead*, the works contained in these Berlin papyri are the most ancient compositions which have been yet published. A few other papyri of as old, or it may be an older date, are known to exist.

THE STORY OF SANEHA.

- 1¹ one of them, to make me obey
 2 the words which he had spoken.
 3 When I was on the point of setting out,
 4 my heart was troubled ; my hands shook,
 5 numbness fell on all my limbs.
 6 I staggered, yea, I was in perplexity
 7 to find myself a place of repose.
 8 I simulated a herbseller in order to travel ;
 9 two journeys made I, and returned back.
 10 I desired not to approach this mansion.²
 11 I longed to become free.
 12 I said there is no life besides that.
 13 I quitted the house of the sycamore.
 14 I lay down at the station of Snefru,
 15 I passed the night watch in a corner of the garden.
 16 I rose up when it was day,
 17 and found one preparing for a journey.
 18 When he perceived me he was afraid.
 19 When the hour of supper was come,
 20 I arrived at the town of
 21 I embarked in a barge without a rudder
 22 I came to Abu I made the journey on foot
 23 until I came to the fortress which the King
 24 had made to keep off the Sakti.³
 25 An aged man, a herbseller, received me ;
 26 (I was) in alarm seeing the watchers upon the wall,
 27 in daily rotation.
 28 But when the time of darkness was passed,
 29 and the dawn came,
 30 I proceeded on from place to place,

¹ The text begins in the middle of a sentence.² The palace.³ Eastern Foreigners, enemies of Egypt. S.B.

- 31 and arrived at the station of Kamur.¹
 32 Thirst overtook me in my journey,
 33 my throat was parched ;
 34 I said this is the taste of death.
 35 I lifted up my heart, I braced my limbs,
 36 I heard the pleasant voice of cattle.
 37 I beheld a Sakti.²
 38 He demanded of me whither I journeyed (saying),
 39 "O thou that art from Egypt."
 40 Then he gave me water,
 41 he poured out milk for me.
 42 I went with him to his people.
 43 They brought me on from place to place,
 44 I came to . . . I arrived at Atima.
 45 (While) I was there AMMU-ANSHI³
 46 the King of Upper Tenu⁴ sent for me.
 47 He said to me, "Remain with me ;
 48 thou mayest hear the language of Egypt."
 49 I told him of these affairs
 50 (so that) he understood my condition,
 51 he listened to my disgrace.
 52 Certain men of Egypt who were among his guests
 53 questioned me. Then he said to me,
 54 "To what end hast thou performed these things
 55 Is it true that the wealth of the house of
 56 King AMENEMHA reaches to heaven ?
 57 That the wealth of it is incredible ?"
 58 I said, "It is certain." I came from the land of the Tamahu,⁵
 59 I rebuked my heart, I tamed my courage.
 60 I was unwearied in (travelling),
 61 I stopped not in the ways of the renegade,

¹ A town in Lower Egypt of the 13th or Heliopolite nome, Brugsch, *Geog.* l., 150, 260. S.B.

² Eastern Foreigner. S.B.

³ Local king not otherwise known.

⁴ Uncertain site, perhaps Silsilis. S.B.

⁵ Libya.

62 I was not an idler, not
 63 no listener to counsels of sloth,
 64 my name was not heard in the place of reproof,
 65 I relaxed not. When I was brought
 66 to this land,¹ it was as though a god was in it;
 67 a land such as one which a beneficent god presides over,
 68 one whose terror extends to the lands like SECHET²
 69 in the season of pestilence. He spoke to me,
 70 and I answered him, (saying) "Save us!"
 71 His son comes home, bringing prosperity
 72 to the affairs of his father.
 73 He also is a god, without fears,
 74 none such was ever before him,
 75 he is most skilful in affairs,
 76 beneficent in mandates, going out and coming in.
 77 When he bids, he makes the regions flourish.
 78 His father is in his palace,
 79 he announces to him how much he has profited.
 80 Moreover he is a valiant man,
 81 doing deeds of strength with his sword,
 82 there is not his equal. Behold him going up against the Petti,³
 83 he suppresses violence, he chastens pride,
 84 abasing regions, his enemies rise not up again
 85 that which is before him stands not,
 86 but bows the knee.
 87 He is joyful when he sees multitudes,
 88 he lets not his heart remain behind.
 89 He is cheerful when he sees contest,
 90 he rejoices when he goes up against the Petti. He takes
 his shield
 91 he redoubles his blows, he smites,

¹ Egypt.² Or Pasht, the goddesses Sechet, Bast or Bubasis, Ptah, of which one was the wife, formed with their son Nefer-Atum the Memphite triad.³ Western Foreigners, "Bows." S.B.

92 and none escape his javelin,
 93 not a warrior of the Petti can bend his bow ;
 94 his limbs are like (those of)
 95 the greyhound of the great goddess,
 96 his javelin is named¹ Chemet
 97 His country loves him above itself,
 98 rejoicing in him above a god.
 99 Men and women run to call upon his name, (saying),
 100 "He is like a King, a conqueror from the egg."
 101 His countenance ever since he was born,
 102 has multiplied births, and each one is from God.
 103 This land rejoices in his rule, he widens his boundaries.
 104 He subdues the lands of the south,
 105 he covets not the lands of the north.
 106 He has become a master over the Sakti,
 107 repelling the Nemma-sha.²
 108 When he marches forth
 109 he knows how to clear the way before him.
 110 He ceases not to do good to the land
 111 of those who are of his race.
 112 He³ said to me,
 113 "Yea, Egypt is safe ; it is good . . .
 114 Behold as long as thou art with me,
 115 I will do thee good."
 116 He placed me over his children,
 117 he married me to his eldest daughter,
 118 he endowed me with a part of his land
 119 of the choicest which belonged to him,
 120 from one extremity to the other.
 121 It was a good land, Aam⁴ was its name ;
 122 there was the fruit *tabh* in it, and the fruit *aru*.
 123 It abounded in wines more than in water . . .

¹ "Desire."² People whose situation is unknown.³ The King of the Tenu.⁴ A Southern tribe.

124 Its honey was plentiful, and its palms,
 125 all its trees were fruit-bearing.
 126 There was barley in it, and wheat,
 127 there was no limit to its cattle.
 128 Moreover, licence was conferred upon me
 129 of going wherever I chose.
 130 He made me a master of servants
 131 of the choicest of his land.
 132 There was given me bread of *Mant*,¹
 133 wine daily, of flesh a dish, of fowl in a plate,
 134 besides the game of the field,
 135 which was prepared for me,
 136 and was brought to me,
 137 besides that which was supplied for my dogs.
 138 There was given me abundance of milk in every pail.
 139 I passed many years ; children were born to me.
 140 They became strong, each one ;
 141 a valiant ruler over his servants
 142 All men respected me.
 143 I gave water to the thirsty,
 144 I set the wanderer in the way.
 145 I took away the oppressor of the Sakti,
 146 putting a stop to violence ;
 147 the rulers of lands, I caused them to come.
 148 The King of Tenu permitted me
 149 to pass many years amongst his people.
 150 Every land which I visited I caused it to contribute
 151 of the forage of its pastures, I divided its cattle,
 152 I took away its slave population,
 153 I delivered I smote the men.
 154 It fell to my sword and to my bow,
 155 at my feet, in my many exploits
 156 He² was satisfied, he loved me,

¹ According to M. Chabas, *mant* is a drink.

² The King.

- 157 perceiving my prowess ;
158 he made me chief of his children,
159 beholding the valour of my arm.
160 There came a strong man of Tenu
161 to challenge me in my dwelling ;
162 he was a distinguished man, he had no rivals,
163 he had driven them all away.
164 He said that he would fight with me ;
165 he hoped to conquer me ;
166 he desired to divide my cattle
167 amongst the troop of his followers.
168 The King consulted about him with me.
169 I said, " I know him not,
170 I have never been his guest,
171 I am far from his dwelling,
172 I have never opened his door,
173 or passed over his hedges.
174 He is jealous at seeing me in the performance of his duties,
175 (hewishes) to take from me cats and dogs besides also cows.
176 He exacts oxen, goats, bulls, to seize them to him.
177 Is there not besides me ;
178 is there no Petti to smite
179 Behold If his desire is to fight,
180 let him tell his business.
181 Doth God forget . . . like those who are dead ?"
182 I bent my bow, I drew forth my arrows ;
183 my dagger was blunt, I sharpened it.
184 I accoutred myself.
185 When it was dawn, Tenu came,
186 she gathered together all her servants,
187 she marshalled the districts which belonged to her,
188 she longed for this fight.
189 Every heart turned towards me.
190 Women and men shouted.

191 Every heart was sorry for me.
192 They said, "Is there another champion
193 able to fight with him?"
194 Then (he took) his shield,
195 his javelin, his bundle of darts.
196 But when I appeared, armed (to meet) him,
197 I turned aside his arrows to the earth,
198 so that not one lay by another.
199 He exhausted his arrows upon me.
200 My javelin struck in his neck,
201 he cried out (for mercy) he fell upon his face,
202 I threw to him his sword,
203 I put my chain upon his back.
204 Every Amu was glad.
205 I devoted his concubines to MENTU.¹
206 The King AMMU-ANSHI discharged him,
207 and put me in his office.
208 Then I took his goods, I divided his cattle,
209 that which he desired to do to me I did unto him.
210 I took possession of the things
211 which were in his home. I stripped his chamber,
212 I got great treasure and wealth, I got much cattle.
213 But let God be gracious to him whom he hath raised up,
214 whom he drove into another land ;
215 let him be like the Sun, his heart mild.
216 Fleeing I fled from before him,
217 I was received into a house.
218 Wandering I wandered and was hungry ;
219 bread was set before me ;
220 I fled from his land naked ;
221 there was given to me fine linen.
222 One . . . there were sent to me many concubines.
223 My mansion was spacious, my place was famous,

¹ Mentu an Egyptian war-god, a form of the sun.

- 224 like a house of all the gods,
 225 until I fled from this country.
 226 Grant me (to return) home.
 227 Permit me to show myself.
 228 Have I not suffered anxiety?
 229 What more is there to boast?
 230 (Let me) be buried in the land where I was born.
 231 Let there be a fortunate lot hereafter;
 232 grant me pardon.
 233 He acts like a beneficent being
 234 his heart pities him who beseeches him
 235 that he may live in the land.
 236 He is to him like the Sun.
 237 He is gracious, he listens to the prayer of one at a distance.
 238 He stretches out his arm to smite the earth with it,
 239 (and him) who does not bring him oblations.
 240 My name (saith he) is King of Egypt;
 241 he who lives in his domains,
 242 serving the Queen of the Earth in his house.
 243 I hear the complaints of her children.
 244 "O let his streams refresh my limbs.
 245 Old age descends, infirmity overtakes me,
 246 my eyes are heavy, my hands paralyzed, my legs stagger.
 247 When numbness of heart comes, bring me forth;
 248 let them carry me to the eternal home,
 249 the servant of the Lord of all;
 250 yea let them say, 'Happy (new) birth
 251 and eternal transmigrations' to me."
 252 Behold then, spoke His Majesty
 253 King CHEPERKARA,¹ the Blessed,
 254 to the superintendent of
 255 His Majesty sent him to me with kingly gifts;
 256 yea, he accorded to me, like a ruler of all the lands,

¹ Osertesens I. of the 12th dynasty of which this is the prenomen.

257 that the King's children who were in his house,
 258 should cause their complaints to be heard.
 259 Copy of the mandate brought to me
 260 "AMENEMHA,¹ living for ever and to eternity.
 261 A royal mandate to the servant SANEHA.
 262 Behold there is brought unto thee
 263 this mandate from the King to inform thee.
 264 Thou hast traversed the countries,
 265 proceeding from Atima² to Tenu,
 266 going from country to country as thy heart bid thee.
 267 Behold that which thou hast done thou hast done.
 268 Thou shalt not be called to account
 269 for what thou hast said, or hast not said,
 270 in the assembly of the young men,
 271 (nor) on account of thy having devised this business.
 272 Thy heart accomplished it.
 273 Thy heart was not faint.
 274 Thou didst aspire to a name which should be
 275 in the palace, durable, flourishing, like the sun,
 276 exalting its head among the kingdoms of the earth,
 277 its offspring in the palace
 278 Thou hast amassed treasures ;
 279 they shall be and abide with thee in their fulness . . .
 280 If thou comest to Egypt,
 281 thou shalt see a house prepared for thee.
 282 If thou dost homage to the Great House
 283 thou shalt be numbered amongst the Counsellors.
 284 That is certain.
 285 Lo ! thou hast arrived at middle age,
 286 thou hast passed the flower (of youth).
 287 Think upon the day of burial,
 288 of the passage to Amenti.

¹ Amenemha I. predecessor and co-regent with Osertesens I.

² Name like Atuma or Edom. S.B.

- 289 There shall be given thee jars of cedar oil,
290 wrappages by the hands of . . . ,¹
291 service shall be done to thee in carrying forth,
292 in the day of burial. An image of gold, the head of
lapis-lazuli,
293 a canopy above thee made of *meska*,²
294 beasts for thy hunting, players on instruments before thee.
295 The poor shall make their moan
296 at the door of thy tomb.
297 Prayers shall be addressed to thee
298 Strong shall be thy limbs, thy nerves sound,
299 like a Lord in white amongst the King's children.
300 There shall be none before thee in the land,
301 no Amu shall surpass (thee).
302 Thou shalt not be treated like the fleece of a sheep,
303 it shall be done according to thy wish.
304 The great ones of the land shall vie in doing honour
to thee."
305 When this mandate reached me,
306 I was standing in the midst of my people.
307 When it was presented to me I laid myself on my belly.
308 I touched the soil.
309 I gave it to be read out before my chosen men,
310 yea, I caused my household to assemble
311 to fulfil these things, I being myself like one mad,
312 for the regions of , yea,
313 the good deliverer inclines his heart to deliver me . . .
314 Thy Majesty permits me to proceed in person home.
315 Copy of the answer to the mandate
316 which I made without (delay), saying,
317 "By most gracious favour,
318 concerning this flight of mine which I made
319 to him that knows it not.

¹ Some goddess whose name is lost.

² Some wood.

320 Thy Majesty is the good god,
 321 Lord of both lands, loving RA,
 322 paying homage to MENTU¹
 323 Lord of the scimitar in both lands,
 324 Son of HORUS-RA, image of ATHOM²
 325 and his society of gods¹
 326 the great Prince of Abydus,
 327 the crown Ara³ adorns thy head,
 328 the Chief regents of the waters of the great sea
 329 in the midst of the lands, the great Queen of Punt,⁴
 330 NETPE⁵ the elder, RA,
 331 and all the gods of the land of Egypt,
 332 and the islands of the great sea.
 333 May they bring thee life and strength,
 334 let them bring their presents,
 335 granting their durations without bounds,
 336 eternity without limits.
 337 Let thy fear increase in the lands and regions.
 338 Mayest thou chastise the waters. . . .¹
 339 The message¹ from the King's Majesty
 340 unto me, it is a terror to say it,
 341 it is too great to be repeated.
 342 The great god, the equal of the Sun god,
 343 is mocking me. He himself grants me
 344 to be near him to give counsel to him,
 345 to be intrusted with his affairs.
 346 Thy Majesty is like HORUS,
 347 the power of thy arm extends over all lands.
 348 The mandate, moreover, which Thy Majesty
 349 caused to be brought by another hand from Atima,⁶
 350 unto Anush, even unto Kashu,⁷

¹ Lacuna. ² Or Tum, setting sun and demiurgos. S.B. ³ Uræus.

⁴ Arabia.

⁵ Or Nut, goddess of the ether. S.B.

⁶ According to M. Chabas, the land of Edom. S.B.

⁷ Unknown sites. S.B.

351 to the Mennus¹ in the lands . . .² the princes of . . .³
 352 May it please Your Majesty,
 353 let not TENNU be called to account before thee,
 354 as it were thy dogs.
 355 Behold this flight which I made,
 356 it sought it not, it was not of my counsel,
 357 it suggested it not to me, it distinguished not
 358 between me and any other person.
 359 It was like a dream as it appeared.
 360 I journeyed from Abu³ . . .² from the land Unnu⁴,
 361 without fear, without any one coming after me.
 362 I listened not to the counsels of sloth,
 363 my name was not heard in the voice of doubt,
 364 except for a little while, my limbs were rigid,
 365 my feet stumbled. . . .² God provided me
 366 (a guide) in this flight, to lead me.
 367 Behold, I am not as one afraid,
 368 (I am as) one knowing the land.
 369 The Sun god hath put thy fear throughout the land,
 370 thy dread is in the region.
 371 Before I was set as lord over this place,
 372 behold thou hadst clothed this dwelling,
 373 shining like the Sun.
 374 Dost thou desire water from the river?
 375 it furnishes drink ;
 376 dost thou desire rain from heaven ?
 377 it gives nourishment.
 378 Thou speakest, and behold I bequeath my goods
 379 to the children which I have begotten in this place.
 380 When I have finished doing this,
 381 let Thy Majesty do as it pleases thee.
 382 I live from the breath which thou givest,

¹ Supposed Shepherd race. S.B.² Lacuna.³ Elephantine.⁴ Unknown sites on the Eastern frontiers. S.B.

383 loving the Sun HORUS
384 the image of thy noble countenance,
385 loving what is agreeable to the lord of Thebes.
386 May he live for ever.”
387 I passed a day in Aam,
388 in distributing my goods to my children.
389 My eldest son was over my servants.
390 My servants, yea, all my goods,
391 were in his hand, my men and all my cattle,
392 my fruit-bearing trees, and all my woods of dates.
393 When I had finished.
394 I appointed over the regions a director,
395 who was over the workmen,
396 to send word home to give an account.
397 His Majesty sent his chief steward,
398 controller of the royal house.
399 There were loaded boats with him,
400 bearing royal presents of all sorts.
401 The Sakti came to (see) my setting off.
402 I chose out one of them all,
403 in the name of all the officers, for the office of¹
404 Upon my return to visit the town again
405 on the morrow morning,
406 they came shouting to me their farewells.
407 Their farewells came for a good journey,
408 to bring me to the palace.
409 When I reached the land
410 I was received by the King's children,
411 standing on the walls to conduct me ;
412 the counsellors guided me to the palace,
413 to bring me on the way to the court.
414 I found His Majesty in the Old Place,
415 in the pavilion of pure gold.

¹ The name of the office is unfortunately lost.

416 When I was near him I fell on my belly,
417 amazed before him.
418 The god addressed me mildly,
419 I was as one brought out of the dark ;
420 my tongue was dumb, my limbs failed me,
421 my heart was no longer in my body,
422 to know whether I was alive or dead.
423 His Majesty said to one of the counsellors,
424 " Lift him up, that I may speak to him."
425 His Majesty said,
426 " Behold thou wentest beating the lands, as a run-away.
427 Age has come upon thee.
428 Old age has overtaken thee.
429 It is no small boast thou hast.
430 Not a Petti surpasses thee.
431 Be not silent and without words ; famous is thy name."
432 I was afraid to answer.
433 I answered in terror :
434 " Behold," I said, " oh, my Lord,
435 how can I answer these things ?
436 Behold, is not the hand of God upon me ?
437 It is terrible.
438 It remains within me as something causing (pain).
439 Behold I am before thee.
440 Thou art powerful. Let Thy Majesty
441 do as it pleases thee."
442 When the King's children had been admitted,
443 His Majesty said to the Queen,
444 " Behold SANEHA. He went as an Amu,¹
445 he has been made into a Sakti."
446 Then arose a very great shout
447 from the King's children, with one voice.
448 They said to His Majesty,

¹ Asiatic.

449 "He is not in the right,
 450 oh! my Lord the King!"
 451 His Majesty said, "He is in the right."
 452 Then he caused them to bring their treasures,
 453 their chains of . . .¹ He converted them . . .¹
 454 to the use of the King.
 455 "By the javelins of the Queen of Heaven . . .¹
 456 in whose nostrils is life, the Lord of the Stars is reconciled. .¹
 457 from the mouth of Thy Majesty.
 458 Thou hast been merciful
 459 as the born Lord of the land.
 460 Hail to thee, Lord of all.
 461 Strong is thy house, overthrowing thy enemies.
 462 Grant the breath which is in men,
 463 grant to us that our affairs may prosper in this way.
 464 A son of Mehi,² a Petti,
 465 born in the land of Egypt, fled in fear of thee.
 466 He escaped from the land through dread of thee.
 467 being ashamed to behold thy face.
 468 Doth not the eye fear to look at thee?"
 469 His Majesty said, "Let him not fear,
 470 let him cease to be in dread.
 471 He shall be a counsellor among the officers,
 472 he shall be set among the chosen ones.
 473 When ye go forth to the palace
 474 precedence shall be given to him.
 475 When he goes out of the palace
 476 the King's children shall attend him.
 477 proceeding even unto the great gates."
 478 I was installed in the house of a Prince,
 479 there were treasures in it, there was a fountain in it,
 480 the dews of heaven watered it.
 481 From the treasury (were sent) garments of kingly attire,

¹ Tacuna.² The north.

482 spices of the finest, such as the King's Nobles love
483 in every chamber. There were all sorts of liquors
484 for my limbs¹ for my hair.
485 They were brought from the¹
486 country of clothes by the Nemma-sha.
487 I was clothed with fine linen.
488 I was anointed with the finest oil,
489 I lay down upon a couch, there was given to me¹
490 oil of¹ wood to anoint myself with it.
491 There was given me a house of . . .¹ befitting a counsellor.
492 There were many labourers employed to build it,
493 all its timbers were new.
494 There was brought refreshment from the palace
495 three or four times a day,
496 besides what the King's sons gave.
497 No sooner was it finished
498 than I built myself a tomb of stone
499 amongst the tombs of the chief officers.
500 His Majesty chose its site.
501 The chief painter designed it, the sculptors carved it,
502 the chief purveyor who was over the upper country,
503 brought earth to it;
504 all the decorations were made of hewn stone.
505 When it was ready I was made
506 superior lord of the field in which it was,
507 near the town, as was done to the chief counsellor.
508 My image was engraved upon its portal,
509 of pure gold. His Majesty caused it to be done.
510 No other was made like unto it.
511 I was in favour of the King until the day of his death came.

512 It is finished (from) its beginning to its end
513 as it was found in the copy.

¹ Lacuna.

THE TALE
OF
THE GARDEN OF FLOWERS.

A STORY OF EGYPTIAN SOCIAL LIFE
IN THE XIXth DYNASTY.

TRANSLATED BY
M. FRANÇOIS CHABAS.

THIS singular and graphic story, which like many other Egyptian MSS. is unfortunately only a fragment, is contained in one of the hieratic papyri belonging to the Museum at Turin. The original was published by MM. Pleyte and de Rossi, in *Le Papyrus de Turin*, Pl. 79, 80, 81, 82. It consists of several separate fragments which have been put in order by myself. My translation was first read before the Académie des Inscriptions et Belles-Lettres at Paris, 17th April 1874, and published in *Les Comptes renduz*, 4e. serie, Tom. II, p. 117. It is substantially the same as that which is now presented in an English version. As illustrating the character of Egyptian social life, and as a parallel to the de-

scription of "The woman that flattereth with her lips" in the Book of Proverbs, this episode, short as it is, has a peculiar value.

Another tale of the same purport occurs among the papyri collected for the Museum at Boulaq by His Excellency Mariette-Bey, but it unfortunately is still in a far worse condition than the *Episode of the Garden of Flowers*. Of the original papyrus, which like the former belongs to the time of the Ramses, nearly cotemporary with the Exodus of the Jews, there remain only seventeen fragments, which are so short and imperfect that their sequence will always be a puzzle. What can be decyphered relates to an Egyptian who fell, like the hero of the tale of the flower garden, in a love net, and was entrapped by some *Messenger of love*. He followed the charmer to a place where he perceived several youths who were crowned with flowers and lying upon couches. Mention occurs of garments taken away, as in the story of Joseph. Colloquies abound and generally run on the subject of sweet or bitter recollections of the past, oaths, bliss never to be realized love-declarations and reproaches, intermingled with narratives of robberies and bastinadoes. There remains enough to awaken regret for the loss of a document which when entire, contained the most eventful romance yet found amongst the few remnants already known of the Egyptian literature.

THE TALE OF THE GARDEN OF FLOWERS.

- 1 SHE led me, hand in hand, and we went into her garden
to converse together.
2 There she made me taste (of) excellent honey.
3 The rushes (of the garden) were verdant and (all) its
bushes flourishing.
4 There were currant (trees) and cherries redder than
the ruby.¹
5 The ripe peaches² (of the garden) resembled bronze,
6 and the groves had the lustre of the stone *nashem*,³
7 The *menni*⁴ unshelled like cocoa nuts they brought
to us,
8 its shade was fresh and airy, and soft for the repose of
love.
9 When she met me, the daughter of the Chief (high)
Superintendent of the orchards
10 had sent her as the messenger of love,
11 "Come to me," she called unto me,
12 "and enjoy thyself a day in the room of a young girl who
belongs to me,
13 the garden is to-day in its glory⁵
14 there is a terrace and a parlour"⁶

[Here there is a lacuna of about one line. The messenger now addresses herself to the seductive Phryne who has sent her.]

- 15 "When noble men behold thee, they are joyful, and thy
sight ravishes them,
16 let them come to thy habitation,

¹ Fruits termed *kaiou* and *tipau*, which probably had nothing in common with cherries and currants except their colour.

² The *Persea* fruit, a species of sacred almond.

³ Green felspar or (Amazon stone, *Léps. Todt.* c. 159). ⁴ An unknown fruit.

⁵ Literally, "in its day glory." ⁶ In the French text rendered *boudoir*.

- 17 and bring their precious jewels with them,
 18 that they may be intoxicated by thy embraces, without
 having been drunk.
 19 Hear me, they come with their riches,
 20 and they bring the liquor *hak*¹
 21 for all thy young maidens, (they bring)
 22 all kinds of bread for repast,
 23 cakes of yesterday, and fresh of to-day,
 24 and all the delicious fruits for parties of pleasure.
 25 Come, and make this a happy day."
 26 From the first to the third day she was seated in the
 shade
 27 her *Khenmès*² was at her right hand, and her servant³
 28 carried out all her orders.
 29 A cask of beer was placed upside down
 30 that she might drink thereof at her pleasure, and her
 brother⁴ also.
 31 Her servant was a sister in her rendezvous,
 32

[Here ends the second page, the commencement of the third is wanting 'as is also the first words of all the remaining lines ; from them we gather that the young lover, who is described as a prince, entered into the enjoyment of the voluptuous pleasures prepared for him by the lady, the messenger⁵ then comes to him to profit by his liberality while his good humour remains, and urges him to—]

- 33 "Bestow on her (the lady) a necklace of lapis lazuli, or
 of lilies⁶ and tulips,

¹ A kind of beer imported from Syria.

² The *khenmès* or *Master*, was the so called *Leno* ; possibly the same as the "keeper" in Canticles.

³ A favourite maiden.

⁴ The word brother seems here to be used in the same sense, as the term *frater* sometimes is in Latin poetry.

⁵ *L'entremetteuse*, in the French translation.

⁶ Probably a collar of gold lotus blossoms inlaid with precious stones or enamelled *en cloisonné*.

- 34 give enough for all her maidens,
 35 and let this be a day of joyfulness."
 [The Prince now speaks.]
 36 "I came forth from the shady bower, from the secret
 place,
 37 and the maidens perceived me and said,
 38 'Behold him, he is really going away,
 39 come let us caress him, and make him fulfil his day;'
 40 let us use all our arts to retain him.'
 41 She had in her mouth a sycomore fruit.
 42 Her gardener came and said unto her,
 43 'Attention, (listen) it is the brother of the Queen
 44 thou art then comparable to this august lady.'
 45 If there is no servant, I myself will be the waiter,
 46 who will serve thee when those whom thy love captivates.
 (upon this)
 47 she suffered him to place her in her pavillion in the
 grove,
 48 She offered me no coarse (common) beverage to drink.
 49 I did not fill my stomach with river water.
 50 We amused ourselves by jesting and saying: 'All drinking
 is forbidden here'³
 51 By my life my well beloved one, bring me close to thee.
 52 The sycomore fig⁴
 [Here ends the lower part of page three. From the fragments
 that remain the following sentences may be restored.]
 53 Give me the sycomore fig that thy lips have tasted
 54 and let me eat of it.
 55 I do not kiss with my lips only."

¹ Gen. xxix. 37.

² The gardener addresses the Prince; this frequent and interrupting change of person is common in Egyptian composition.

³ Ironically as if it were a sacred place, wine being forbidden to be drunk in the temples, see *Herod. Euterpe*, 63, *Plutarch, de Isid*, 6, and *Goodwin Hierati Writing*, 1858.

⁴ Lacuna.

⁵ The original is too anomalous for translation even in a Latin dress.

- 56
 57 such were my pleasures in the Pavillion of the grove.
 58 There I rested all the while;
 59 she was with me as a sister with her brother.
 60 Then came there other lovers (to her bower),
 61 they were intoxicated with *mustum*; ¹
 62 they made themselves drunk with palm wine,
 63 and the perfumed drink of *Kemi*.²
 64 All desire to depart forsook me,
 65 and I stayed in that garden twelve months.
 66 (Then I perceived at last that they deceived me.)
 67 Then I threw away the tulip,
 68 the one that I had placed the evening before in my
 chamber.³
 69 (I reproached myself.)
 70 I who am a great military Chief!⁴
 71 They look upon me as an inferior Captain.
 72 if they recommence this (rude) behaviour
 73 I will not be silent to them about it⁴
 74 (At the next interview)
 75 The crime is discovered (and)
 76 I undergo the punishment of thy love
 77 That TUM⁵”⁴

[These are the last words of the text which are now visible. The prince seems to charge (some deity) to avenge him. The Tale implies a longer termination which may be however considered as irretrievably lost.]

¹ In French *moût*.

² A composite liquor like *Metheglin*.

³ The tulip was probably more particularly mentioned in that portion of the story which is missing, it may have been a love token.

⁴ *Lacunæ*.

⁵ Tum, or Atum, the god of the setting sun, perhaps the deity who should avenge the Prince on the courtesans.

LISTS OF FURTHER TEXTS FOR TRANSLATION.

ASSYRIAN.

ARRANGED BY

GEORGE SMITH.

Works on History and Chronology.

Eponym Canon (Cun. Ins., Vol. III, p. 1).

Historical Canon (Cun. Ins., Vol. II, p. 52).

Synchronous History (Cun. Ins., Vol. II., p. 65).

Historical.

Legends of Izdubar (texts unpublished). (Deluge Tablets.)

Inscriptions of Uruk king of Babylonia (Cun. Ins., Vol. I, p. 1).

Inscriptions of Dungi son of Uruk (Cun. Ins., Vol. I, p. 2).

Early Babylonian Dated Tablets (texts unpublished).

Brick of Samsi-vul I, ruler of Assyria (Cun. Ins., Vol. I, p. 6).

Inscription of Agu and other early kings.

Inscriptions of Burna-buriyas king of Babylon (Cun. Ins., Vol. I, p. 4, etc.).

Inscriptions of Kuri-galzu king of Babylon (Cun. Ins., Vol. I, p. 4, etc.).

Inscriptions of Pudil king of Assyria (Revue Ar., Nov., 1869).

Monolith of Maruduk-bal-idina I, king of Babylonia (text unpublished).

Tablet of Vul-nirari I, king of Assyria (text unpublished).

Small Inscriptions of Vul-nirari (various).

Inscriptions of Shalmaneser I, king of Assyria (various).

- Inscriptions of Tugulti-ninip, king of Assyria (various unpublished; one *Cun. Ins.*, Vol. III, p. 4).
- Inscriptions of Assur-risilim, king of Assyria (*Cun. Ins.*, Vol. III, p. 3).
- Brick and Cone Inscriptions of Vul-bal-idina, king of Babylon (various).
- Inscriptions of Nebuchadnezzar I, king of Babylonia (unpublished).
- Cylinder of Tiglath-Pileser I, king of Assyria (*Cun. Ins.*, Vol. I, pp. 9-16).
- Other fragments of Tiglath-Pileser (various).
- Contracts dated in the reign of Maruduk-nadin-ahi, king of Babylon (various).
- Inscriptions of Assur-bel-kala, king of Assyria (*Cun. Ins.*, Vol. I, p. 6).
- Inscriptions of Samsivul IV, king of Assyria (*Cun. Ins.*, Vol. III, p. 3).
- Contract dated in the reign of Simma-sihu king of Babylon (*Layard's Ins.*, p. 53).
- Inscriptions of Assur-nazir-pal (various).
- Bull Inscription of Shalmaneser II (*Layard's Ins.*, p. 12, etc.).
- Inscriptions of Vul-nirari III, king of Assyria (*Cun. Ins.*, Vol. I, p. 35).
- Fragments of Annals of Tiglath-Pileser II, king of Assyria (various).
- Fragments of Inscriptions Shalmaneser IV, king of Assyria (various).
- Inscription of the Second Year of Sargon (unpublished).
- Nimrud Inscription of Sargon (*Layard's Ins.*, p. 33).
- Cylinder (Barrel) of Sargon (*Cun. Ins.*, Vol. I, p. 36).
- Prism of Sargon (unpublished).
- Fasti of Sargon (Botta).
- Annals of Sargon (Botta).
- Other Inscriptions of Sargon (various).

Tablet of Kalah Shergat.

Nebbi Yunas Tablet (Cun. Ins., Vol. I, pp. 43, 44).

Bull Inscriptions of Sennacherib (Cun. Ins., Vol. III, pp. 12 and 13).

Other Inscriptions of Sennacherib (various).

Cylinder of Esarhaddon king of Assyria (Cun. Ins., Vol. I, pp. 45-47).

Various other Inscriptions of Esarhaddon (Cun. Ins., Vol. I, etc.).

Egyptian Campaign of Esarhaddon (S. 2027).

Portions of Cylinders B, C, D, and E, of Assurbanipal (Smith's Assurbanipal).

Various Historical Tablets of Assurbanipal (Smith's Assurbanipal).

Hunting Texts of Assurbanipal (Cun. Ins., Vol. I, p. 7).

Inscriptions of Assur-ebel-ili king of Assyria (Cun. Ins., Vols. I and III).

Cylinder of Bel-zakir-iskun king of Assyria (Cun. Ins. Vol. I, p. 8).

Inscription of Nabopalassar king of Babylonia (unpublished).

Senkereh Cylinder of Nebuchadnezzar (Cun. Ins., Vol. I, p. 51).

Borsippa Cylinder of Nebuchadnezzar (Cun. Ins., Vol. I, p. 51).

Various other texts of Nebuchadnezzar.

Tablet dated in the reign of Evil Merodach, king of Babylon.

Cylinder of Nergal-shar-ezer king of Babylon (Cun. Ins., Vol. I, p. 67).

Cylinders of Nabonidas king of Babylon (Cun. Ins., Vol. I, pp. 68, 69).

Other texts of Nabonidas (various).

Brick of Cyrus, king of Babylon (Trans. Soc. Bib. Ar., Vol. II, pt. I).

Inscription on Tomb of Cyrus.

Dated Tablets in reign of Cambyses (various).
 Inscriptions of Darius.
 Inscriptions of Xerxes, king of Persia.
 Inscriptions of Artaxerxes, king of Persia.
 Later Inscriptions of Persian, Greek, and Parthian periods.

Mythology and Religion (mostly unpublished).

The Lubara Legends.
 History of the Evil Spirits.
 Hymn to the Moon God.
 Hymns to Ninip.
 The War of the Gods.
 Names and Titles of Ishtar.
 Incantations for removing Curses.
 Prayers of Amil-urgal.
 Prayer against Eclipses.
 Various other Prayers.
 Various Mythological Stories and Invocations.
 Tablets against Witchcraft.

Fable (unpublished).

The Horse and the Ox.

Government (mostly unpublished).

Tablet with Advice and Cautions to Kings.
 Various Reports and Despatches.
 Various Tablets with Laws and Reports of Law Cases.

Private Life.

Further Deeds of Sale and Barter.
 Further Loan Tablets.
 Private Letters.
 Lists of Property.

Science, etc. (partly unpublished).

Geographical Lists.
 Lists of Animals and Birds (Delitzsch).

Lists of Minerals and their uses.

Lists of Wooden Objects.

Grammatical Tablets (a selection from).

Mathematical Tablets.

Astrology and Astronomy.

Further Selections from the great Chaldean Work on Astrology.

Further Selections from Astronomical and Astrological Reports.

A Selection of Omens from Terrestrial Objects and Events.¹

PHŒNICIAN.

Sarcophagus of Ashmunazer (Duc de Luynes, *Mémoire*, 1856).

Marseilles Inscription (Judas, 1857).

The Moabite Stone (Ginsburg, 1871).

Selected Mortuary Inscriptions.

KYPRIOTE.

The Tablet of Dali.

Selected Kypriote Inscriptions.

¹ Selections of these only printed in Vol. I.

EGYPTIAN.

(Tentative List only.)

ARRANGED BY

P. LE PAGE RENOUF, F.R.S.L.

Historical Documents.

Ancient Empire :

Inscription of Cheops (Boulaq).

Inscription of Tomb of Ameni (Benihassan I).

„ Tomb of Nahre-si Chnum-hotep (Benihassan II).

XIth Dynasty :

Sepulchral Inscription of Ameni (Birch).

XVIIIth Dynasty :

Inscription of Aahmes son of Abna (Denk. III, pl. 12).

„ Aahmes, formerly called Pensouvan
(Louvre C, 49).

„ Thothmes I, at Karnak (Denk. III, 18).

„ Hat-a-su (Duemichen, Hist. Ins., 19, 20).

Other Monuments of Thothmes III (Birch and De
Rougé).

Inscription of Amen-em-heb at Abd-el-Gurnah (Ebers).

Inscription of Haremhebi.

Inscriptions of Amenophis III (Denk. III, 65 and
following).

Monuments of the Disk Worshippers.

XIXth Dynasty :

Triumphal Inscription of Seti I at Karnak (Denk. III,
126).

Inscription of Seti I, at Radesieh.

Sarcophagus of Seti I (Bonomi).

Dedicatory Inscription of Rameses II, at Abydos (Maspero).

Triumphal Inscriptions (Denk. III, 165, etc.).

Historical Inscription at Abusimbel (187).

Great Tablet at Abusimbel (194).

Inscription of Bek-en-chonsu (Déveria).

List of Kings :

Turin Papyrus.

Tablet of Abydos.

Tablet of Sakkarah.

XXth Dynasty :

Inscription of Seti II (Duemichen, Hist. Ins., 1-5).

„ Rameses III (Rosellini, Burton, Greene,
and Duemichen, *ubi supra* 13 to 15).

The Great Harris Papyrus of Rameses II. : remaining
two sections.

XXIst Dynasty :

Tablet 4th year of Rameses IV.

Tablet of Temple of Chonsu at Karnak.

Ethiopic period :

Inscription of Queen Madsenen	} Mariette's Monuments.
Inscription of King Nastosenen	
“Stèle de l'inthronisation.”	

Persian and Ptolemaic :

Inscription of Darius (El Khargeh).

Tablet of Aahmes (Pierret).

Statuette Naophore du Vatican.

Tablet of Tafnecht at Naples.

Inscription of Ptolemy son of Lagos.

Inscription of Alexander Aegôs (Zeitschrift).

Tablet of Canopus.

“Bauurkunde der Tempelanlagen von Edfu” (Duemichen).

Two Ptolemaic Tablets (Birch).

Selection of Obelisk Inscriptions.

„ Apis Tablets.

Religious or Magical Texts.

Ancient Forms of Sepulchral Offerings, etc. (Tablets of Ancient Empire).

The Ritual of the Dead.

Spells in Lepsius ("Aelteste Texte").

Harris Magical Papyrus.

Magical Papyrus (Louvre).

"Horus on Crocodiles" (various texts, Leyden and elsewhere).

Spells in Tomb of Bek-en-ren-ef.

"Metternich Tablet."

Legend of Horus (Naville).

The Rhind Papyri.

Sarcophagus of Aroeri (Bonomi).

„ Necht-en-heb.

„ T'at-hra (Louvre).

„ British Museum, 32.

Litanies of the Sun (Denk. III, 203).

Apis Stelæ (a very large number).

Selection of Hymns, such as the following :

To Ammon (Denk. III, 237).

Other Hymns to Ammon (Goodwin).

Ap-heru-mes (Berlin, in Brugsch Monumens, pl. III).

Meri („ „ „ pl. IV).

Fragments of the Hymns of the Disk Worshippers.

Several in British Museum.

„ Duemichen's publications.

Great Psalm to Ammon (Leyden I, 350).

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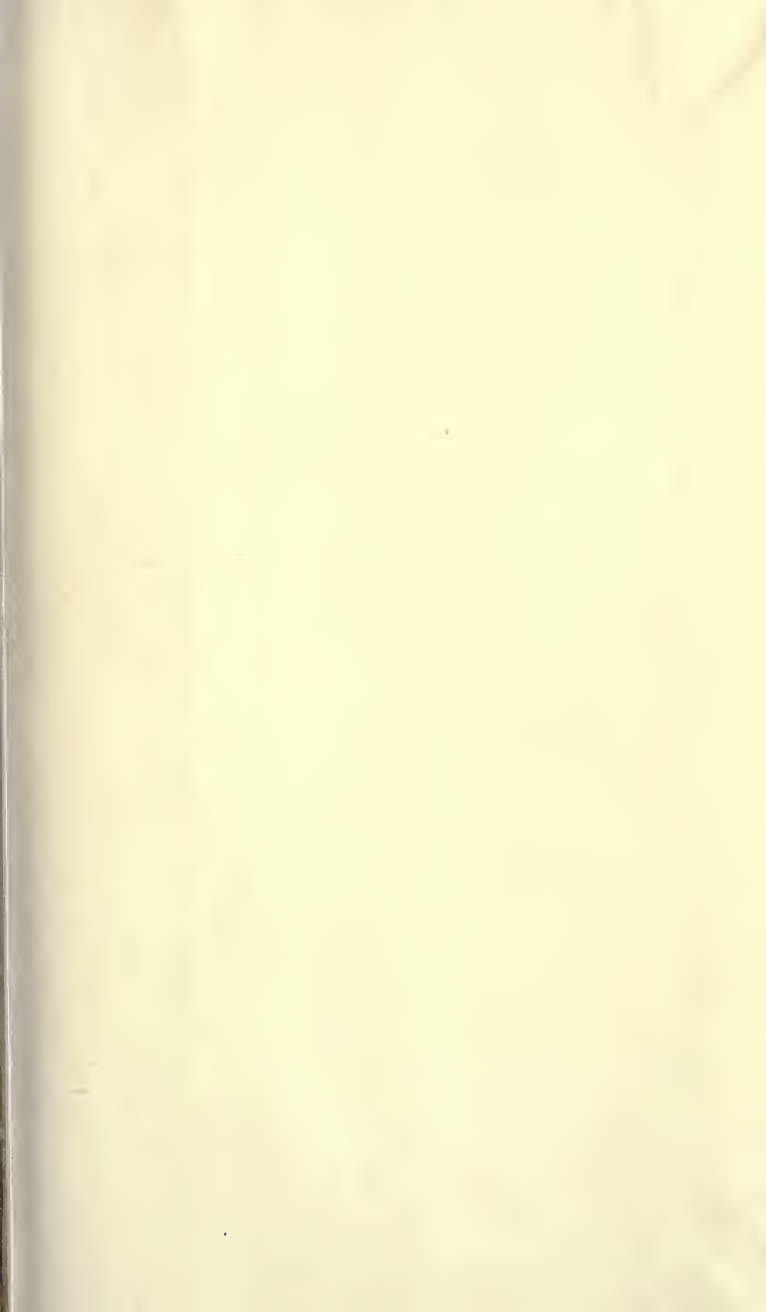
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